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*The*  
**CHRISTIAN  
CENTURY**  
*A Journal of Religion*

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“Beginning at Jerusalem”

By Samuel McCrea Cavert

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Is Canada's United Church a Success?

By Charles Clayton Morrison

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Why I Have Found Life Worth Living

By Melvin E. Trotter

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The Search for a Candidate

An Editorial

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# The CHRISTIAN CENTURY

May 10, 1928

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## Contributors to This Issue

MELVIN E. TROTTER, superintendent of the rescue mission, Grand Rapids, Mich.; founder of more than fifty city missions; author, "Jimmy Moore of Bucktown," etc. This is the fifth article in the series on "Why I Have Found Life Worth Living," contributed to The Christian Century during 1928 by leaders in many fields of human activity. The next article in the series, by Lorado Taft, will appear in an early issue.

SAMUEL MCCREA CAVERT, general secretary of the Federal Council of Churches of Christ in America; "author," "The Teaching Work of the Church," etc. Dr. Cavert was a delegate to the session of the International Missionary council recently held in Jerusalem.

CHARLES CLAYTON MORRISON, editor of The Christian Century. This is the third in a series of articles giving the results of Dr. Morrison's observations during his recent trip through Canada.

## The Life That Comes Back

When I saw that Clarence Darrow's article on "Why I Have Found Life Worth Living" was to be followed by another on the same topic by "Mel" Trotter, I said to myself, "There is the perfect antithesis." Two men with more radically differing life histories and points of view it would be hard to find.

Darrow—the great lawyer, the advocate for men whose deeds have placed them in jeopardy of their lives, the skeptic, the man who tells his lecture audiences that for less than two dollars they can go to the corner drug store and buy all the ingredients of a man. Trotter—the great mission worker, the man who was down and out, the man who came back, the man who has inspired hundreds of others to surmount moral defeat and achieve spiritual victory. The two men, to be sure, have a common compassion for the failings and blind gropings of the unfortunate. But aside from that, are they not completely opposed to each other?

I suspect that if you asked this of either Mr. Darrow or Mr. Trotter they would answer in the affirmative. But now that I have read Mr. Trotter's article, I find myself amazed at the similarity of the answers which they have given to The Christian Century's question.

Do you remember why Clarence Darrow said that life had been worth living for him? He said that it had sped past so swiftly that he had scarcely noted the passage of the years, because he had been able to lose himself in causes. "A deep interest, a strong emotion, an appealing cause, have made me forget the machinery of existence in view of the ends that I have always tried to reach. . . . Intellectually, I am quite certain that the things I have desired the most and the dreams I have clung to with the greatest tenacity, will never come to pass. But, I have lived in these dreams and emotions. I have lived in them so strongly that I have been practically unconscious of life." So said Mr. Darrow.

And now "Mel" Trotter sits down in his little room over the mission hall in Grand Rapids to answer the same query. He, too, is on the sunward slope of life. He tells a story of personal experience that I am sure none of us will ever forget. Unless I am completely mistaken, there will be hundreds of ministers—some of them in places of national prominence—who will read this hasty sketch of Mr. Trotter's life and envy him at least the latter years from the bottom of their hearts.

But when he comes to sum up his answer what does he have to say? "Every day He allows me to help somebody, and I have succeeded in getting myself off my hands—not living for self, but for Him and for others, and that is life worth living." What a significant phrase! "I have succeeded in getting myself off my hands." Could it be said more succinctly, more simply? When it is said, is there anything else that we need to know?

Yet, allowing for the difference in phraseology, and recognizing the difference in philosophy, how similar the two answers are! I'm going to paste them next to each other in the scrap book in which I preserve the writings that I know I shall want to read again.

THE FIRST READER.

# The CHRISTIAN CENTURY

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## EDITORIAL

**T**HE FIRST NATION to respond unequivocally to the proposal of the United States to outlaw war by multilateral treaty is Germany. The note delivered to our state department by the German government wholeheartedly accepts Mr. Kellogg's draft treaty and brushes aside the reservations of M. Briand as not only unnecessary but detrimental to the force of the agreement. "The German government,"

### Germany Willing To Renounce War

says the note, "welcomes most heartily the opening of negotiations for the conclusion of an international pact for the outlawry of war. Germany has no higher interest than to see the possibility of armed conflicts eliminated. The conclusion of a pact such as the United States has in view would certainly bring the nations a great deal nearer to this goal." The note calls particular attention to the effect such a treaty will have upon disarmament. French comment expresses irritation at Germany's prompt acceptance of the Kellogg program. It is interpreted as arising from the desire to undermine the French system of alliances and Locarno. Yet Germany insists that the effect of outlawing war will be "to strengthen the fundamental idea of the covenant and the Rhine pact." It is said that the British government has practically completed its consultation with the independent dominions and we may therefore expect Great Britain's reply at an early date.

### The Methodists Go Into Session

**A**S THIS ISSUE of The Christian Century reaches its readers the quadrennial general conference of the Methodist Episcopal church is getting under way. It is apparent that much of the newspaper comment on this great gathering will be concerned with the trial of a bishop—the first which the denomination has been forced to conduct in its history. But the church world in general knows that this is really a matter of quite subordinate importance. The real issue at Kansas City concerns something far deeper. Delegates have come to this gathering from almost every continent. They take the floor with equal powers. For this reason they represent, in a sense, not only the mind of the Methodist denomination, great as is that body, but also the present temper of the evangelical churches as a whole.

Someone has recently said that there are, from the standpoint of essentials, only two kinds of churches. There is the church that is concerned primarily with the church, and there is the church that is concerned primarily with the kingdom of God. From the deliberations at Kansas City it will be possible to see toward which of these primary interests the Methodists are swinging. A Methodist minister in Michigan, the Rev. Frank Kingdon, has briefly stated six questions which the Methodists must face if they are to show a primary concern in the interests of the kingdom: What will they do toward eliminating the present sinful denominational rivalry in our American communities? What will they do toward the actual humanizing of industry? What will they do to make a definite contribution to the improvement of our rural situation? What will they do to bring the spirit of Jesus into international relations? What will they do toward organizing and conducting church institutions and benevolences on a scientific basis? What will they do to raise ministerial standards? As the Methodists seek to answer these and other questions, the whole church world will give attention.

### Is It a Trial Balloon?

**V**ARIOUS NEWSPAPERS are suggesting that Mr. Dwight Morrow be sent to Nicaragua as a special envoy. Mr. Morrow has been so conspicuously successful as ambassador to Mexico, the argument runs, that if he were to move on to Nicaragua he might get the United States out of that mess, too. All of which is interesting but, in the absence of more information, not very convincing. Mr. Morrow has accomplished a remarkable piece of assuagement and adjustment between Mexico and this country, but not because he is the possessor of any magical powers which can be conjured up on demand to turn short-tempered Latin bolsheviks into warm-hearted and eternal brothers under the Monroe doctrine. Even a former partner in the house of Morgan can hardly claim such powers. Mr. Morrow won his great victory because he had behind him an administration committed from the start to a policy of friendship and accommodation. The solution of the Mexican problem really took place in Washington before Mr. Morrow ever accepted the ambassadorship. Similarly,



the solution of the Nicaragua problem will be found—if it is found—in Washington rather than Managua. If the American administration is ready to accept a joint Pan-American action of some sort, whereby some of the Latin republics are given a part in straightening out the tangled affairs of Nicaragua, then a better man to represent the United States than Mr. Morrow would be hard to find. But unless these proposals for using Mr. Morrow have some such change of policy in Washington as this to go on, it were much better to leave the ambassador where he is. We earnestly hope that Mr. Coolidge is contemplating such a change. It is clear that our present policy is not succeeding. The general commanding the marines is at present in this country calling for more airplanes. The general who will supervise the elections is also here looking for further instructions. And any candidate who may be elected in the marine-conducted elections will be entirely dependent on the marines for continuance in office. Does the suggestion of sending Mr. Morrow mean that the United States is ready to try something else?

### The Daughters Are Performing A Public Service

THE ladies' aid society of the Key Men of America—otherwise known as the Daughters of the American Revolution—is doing the very best it can to prove the charges which it is trying to prevent Mrs. Helen Tufts Bailie from proving against its organization. Apparently determined to adhere to their policy of blacklisting all speakers, writers and organizations whose ideas of patriotism do not coincide with their own ideas of military preparedness and a big navy (subsequently abandoned by congress), the Daughters are putting forth their hand to silence protest within their own ranks. Charges have been preferred against Mrs. Bailie before the national board of management of the D. A. R. with a view to censuring her or expelling her from the organization on the ground that she has "conducted herself in a way calculated to disturb the harmony and injure the good name" of the society. The charge is, in a way, true. It is certainly detrimental to the good name of that once honored organization for its present policy to be made known to the general public, and if those at the head of the organization are determined to adhere to that policy an effort to organize opposition to the blacklisting system is undoubtedly calculated to disturb internal harmony. Every sort of protest against anything is more or less disturbing to harmony. That is necessarily the price of free thought. The Daughters are just now suffering from a serious overestimate of the value of harmony. They think they can get harmony with reference to an interpretation of "national defense" in terms of the glorification of the army and the building of a big navy if they can only keep those who have a different opinion from being heard. And now they think that they can restore harmony to their own ranks if they can silence or expel those who protest against that militarized conception of patriotism. It can't be done. It is doubtful whether their blacklists have given a single wakeful hour to any of the "dangerous and subversive" characters whom they have attacked, even to those who have most

seriously protested. Most of the blacklisted consider it a huge joke. The Nation is sponsoring a series of "blacklist parties," to be given in a number of cities and a central jamboree to be held in New York on May 10. The Daughters seem in a fair way to perform rather a valuable public service before they get through by demonstrating the folly of the blacklist program, but it will be a service performed at considerable cost to their own prestige and dignity.

### An Historical Pageant of the Dutch Reformed Church

MENTION was recently made of the three hundredth anniversary of the beginning of the oldest continuous American pastorate. The particular event was the first service held by Rev. Jonas Michaelius, the first pastor who came to New Amsterdam, on April 7, 1628. In the furtherance of the celebration of this event, the Dutch Reformed church has planned suitable commemorative ceremonies. In that connection a pageant has been prepared representing dramatic moments in the varied and useful history of that denomination. The thirteen scenes of this pageant represent the following episodes, among others: the first church service, which has already been mentioned; the wedding of the daughter of Evarardus Bogardus, the second minister, in 1642, and in connection with that festal occasion the raising of a subscription for the building of the "Church in the Fort" near the Battery, which was for half a century both a place of worship and a tower of defense against Indian attacks; Domine Megapolensis, at Fort Orange (Albany), the site of the second church, securing the release of the Jesuit Father Jogues from his Indian captors, 1643; the reception of the royal charter of Queen's college, 1766, from Governor Franklin; a revolutionary episode showing the loyalty of the Dutch to the American cause; John Livingston holding the first service in New York after the close of the war, in 1783; the going of Dr. John Scudder, the first medical missionary to India, in 1819, whither he was followed by his seven sons, eleven grandchildren and five great-grandchildren; the founding of Dutch colonies and colleges at Holland, Mich., and Pella, Iowa, both in 1847; and so on down to more modern times. It is a fine record of historic achievement and present usefulness. Few institutions in this young country have a more moving story of honorable service dating from its very beginnings than has the Dutch Reformed church.

### The Battle of St. Clairsville

AN HEROIC EPISODE which will add laurels to the already over-decorated brows of the military fraternity was that which occurred a few days ago at St. Clairsville, Ohio. As a somewhat routine measure incident to the coal strike which is in progress in that region, five men had been arrested as prominent participants in a strikers' demonstration and had been lodged in jail. Sympathizers marched to the town in a demonstration of protest. It is not in evidence that there was any violence, either actual or threatened. Still, since you never can tell, a detachment of the national guard was called out to forestall trouble and



prevent a jail delivery if one should be attempted. Most of the strike sympathizers turned back, but a group of women, variously estimated at from forty to seventy-five, approached the jail and found themselves marching between lines of armed soldiers. Lieutenant-colonel Caldwell, of the Ohio national guard, invited the women to enter the jail to visit the men who were in custody, who are said to have included the husbands of some of them. This was rather better treatment than they had expected. They gratefully entered. Then the doors were locked upon them and they found that they, too, were jailed. The natural comment is, But people can't be locked up like that in this country without charge, warrant or reason. Theoretically, perhaps not, since we have a bill of rights that is supposed to be still operative. But as a matter of fact, they were. And how easy it was! The coup had all the simplicity of genius. A group of people on a lawful and peaceful mission, and therefore with no suspicion of foul play. You simply invite them in a friendly way to walk in and see their friends, and then you lock the door, and they are caught like mice in a trap. All the labor agitators and strike-promoters and all the blacklisted critics of militarism have not succeeded for many months in saying or doing anything so detrimental to the program of maintaining peace by force as this simple maneuver by a colonel of the national guard.

### The Injunction May Work Both Ways

ORGANIZED LABOR frequently raises the cry in these days that it is being fought by the courts through abuse of the injunction power. Certainly in a great many instances injunctions have been granted to hamper and almost strangle the activities of the unions. It is becoming standard practice, in the event of an industrial conflict, for the employers to go to the courts to see how sweeping an injunction can be obtained, restraining union organizers, pickets, members and sympathizers. As flagrant an abuse of this injunction power as any so far brought to light was discovered in the Pittsburgh coal field when the recent senate investigation there found a church in which a court had forbidden the holding of religious services or the singing of hymns! Labor, increasingly convinced that it is being victimized by the big business partisanship of the courts, has been gathering strength for a national campaign to curtail this use of the injunction in industrial disputes. Now, however, a judge gives evidence that the same weapon can be used with equal effectiveness against the employers when the court is so minded. Federal Judge J. C. Hutcheson, Jr., of Houston, Texas, has just made permanent an injunction against the Texas and Louisiana lines of the Southern Pacific railway, which commands that great corporation to give up its company union and recognize the Brotherhood of Railway Clerks. Here the court has stepped in to take from the corporation's hand the weapon which is most frequently and most successfully used in fighting organized labor in these days—the company union. If the higher courts uphold Judge Hutcheson, capital may be ready to join with labor in seeking an end to the injunction abuse.

### Bigotry—at Home And Abroad

WHILE CATHOLICS are raising the cry of "bigotry" whenever any protestant raises a question about the wisdom of placing a Catholic in high office in this country, or quotes a passage from the encyclicals of Pius IX or Leo XIII, or asks whether Catholicism, in view of its history, would grant tolerance to other forms of religion today if it had the power to withhold it, high ecclesiastics in Italy are waging unremitting warfare upon protestant activities in that country. A recent illustration is the pastoral letter issued by Cardinal Gamba, archbishop of Turin, which was read in the churches of his diocese, and published in several Italian papers, and is now circulated in translation by the editorial council of the religious press, of which Dr. Paul S. Leinbach, editor of the Reformed Church Messenger, is president. The principal attack is upon the Y. M. C. A., but "that diabolical sect, the Masons," are also included in the cardinal's denunciations. No protestant can reasonably object to the avowed purpose of making the United States a Catholic country, so long as the methods used are those of persuasion and legitimate propaganda. To the cardinal it seems a terrible thing that "from the start of the present century various protestant sects fell with peculiar fury upon Italy as upon a land of conquest, aiming at evangelizing her, or at protestantizing her."

### Losing Suspicion and Repugnance

THE CARDINAL cannot, however, blame the pope for any lack of vigilance. "The immortal pontiff, Leo XIII, in order to place a bar against the inflow of protestant propaganda founded in 1899, in the eternal city, the society for the preservation of the faith in Rome, to which the holy pontiff Pius X gave great extension." When he asserts that the Y. M. C. A. has been enabled to get a footing in Italy "by the too indulgent Italian hospitality," he is saying as clearly as words could say it that his own view of the proper course for Italy to have pursued with reference to the Y would have been one of exclusion or legal restriction. The terms in which its activities are described are all such as impute to it treachery and bad faith. After the war it "threw down its mask and showed what it really was—that is, an instrument for insidious anti-patriotism and anti-Catholicism." It "abuses the good faith of our people." It "seeks to lay ambush for the Catholic church and the religious traditions of our country." The apostolic see itself, as far back as 1920, is said to have "begged the bishops to keep a watch with the utmost care over the insidious maneuvers of anti-Catholic sects in general and of the Y. M. C. A. in particular." Even Senator Heflin could scarcely do better than this. The only defense of this attitude, in connection with the criticism of protestant "bigotry" in this country, is the theory that Catholicism is entitled to exclusive rights in every country where it is strong and equal rights in every country where it is weak. The danger implicit in such activities as those of the Y in Italy is that "by dint of being in constant touch with pastors and comrades of another faith, by dint of talking intimately with them . . . of read-

ing their books and even the Bible and the gospel, falsified according to protestant usage, . . . the young people lose almost unconsciously that suspicion and repugnance they might have had toward protestantism and its promulgators." Losing suspicion and repugnance towards protestants in Italy is a terrible thing, according to the cardinal. The only cure is to have nothing to do with the Y. And it is so ordered.

## The Search for a Candidate

**W**HAT SORT of presidential candidate offers to an aroused and indignant nation promise of the rehabilitation of our public life? The underlying immoralities of our current political situation have already been treated in these pages. Consideration has been given to the three candidates from Illinois who may be offered to lead in this work of restoring both the republican party and the federal government to a basis of sound morality. It is now necessary to treat of two other frequently mentioned aspirants for the republican nomination. What may a nation, determined that its public life shall be purified, expect from either of these two men who will be conspicuously in the limelight at the Kansas City convention?

First as to Mr. Charles Evans Hughes. Mr. Hughes is not an avowed candidate. He has called himself "too old." But Mr. Hughes has had such a long and honored career in public life, and has so recently—at Havana—demonstrated the persistence of those powers as agile diplomat and advocate which have placed him in the highest rank in the legal profession, that it is natural that agitation for his nomination should persist. It is generally believed that the largest uninstructed blocks of delegates in the Kansas City convention will be those from Pennsylvania, controlled by Mr. Mellon, and from New York, controlled by Mr. Hilles. It is altogether possible that these delegations may try to secure the nomination of Mr. Hughes.

It is hard to discuss Mr. Hughes as a candidate, because, like Mr. Dawes, he is not nominally such. His failure, therefore, to announce an open stand on the decisive issues in this campaign can hardly be held against him. Mr. Hughes once made a campaign as the republican nominee for the presidency. That campaign, too, came at a time of national crisis, and it is hardly too much to say that Mr. Hughes, in that campaign, distressed his most ardent admirers by the manner in which he perfected the technique of making meaningless campaign speeches. Should he run again, Mr. Hughes might prove to have profited by experience. But this does not go very far in answering the question as to the availability of Mr. Hughes as a candidate.

Perhaps the question should be put this way: Is there any valid reason why citizens who are anxious to secure a cleansing of our American government should not look to Mr. Hughes for leadership? We believe that there is. We believe that, in the one question which presents the most urgent issue in the coming campaign, Mr. Hughes, by past association and present employment, is plainly estopped from taking the lead toward reform. Speaking in the re-

cent Ohio primary campaign, Mr. Theodore E. Burton, that fine figure in a state where politics has been conducted on a pretty sordid level, said, according to the Chicago Tribune, that the republican candidate in the coming presidential election "must be as far removed from the taint of oil as heaven from hades." Mr. Burton is right. But the demand removes Mr. Hughes from serious consideration. For Mr. Hughes has for years been one of the great oil lawyers of the country. He has represented the great oil interests in case after case. And he is today general counsel for the American Petroleum institute which, just a few months ago, reelected Mr. Doheny and Mr. Sinclair as its directors in the face of a general public sense of outrage. If oil is to enter the coming campaign—as it must—the republican party can hardly afford to have as its candidate a man now accepting income from huge oil interests with which two of the most sinister figures in the recent revelations are personally and powerfully identified.

We come now to Mr. Hoover. Mr. Hoover is generally regarded as perhaps the most efficient member of the present administration. This notion may be a mistaken one, but it is held by large portions of the public. His career, since he became a world figure in 1914, has been a notable one. It is possible that, if a referendum could be taken among all the members of the republican party tomorrow, Mr. Hoover might emerge as first choice for the nomination. We are quite sure that he would be given the preference of the majority of members of the protestant churches. It would be surprising were it otherwise. Around Mr. Hoover there still gathers the glamor of the Belgian relief. It was Mr. Hoover who showed the housewives of America how they could express their patriotism during the days of the war. When the famine rolled over Russia it was Mr. Hoover who directed that service of mercy and relief. A year ago it was Mr. Hoover who was called on to lead in the rescue and aid of the Americans driven from their homes in the flooded Mississippi valley. Add to these humanitarian considerations the reputation which Mr. Hoover has for almost supernatural ability in the conduct of affairs and it is natural that people who normally vote the republican ticket if they can do so without actively outraging their own consciences should have settled on Mr. Hoover as their favorite in this campaign.

But even with this roseate background, Mr. Hoover as a candidate for the presidency requires the same scrutiny that we give to the other candidates. The same tests should be applied to him that we would apply to Lowden or Dawes or Hughes or any of the others. The moral crisis with which we now have to deal is far too real and far too serious to be settled by sentimentalism. We must, once more, appeal to the facts. Is Mr. Hoover the man who will restore our public life to the high levels of honesty, both in word and act, which an aroused national conscience must demand? To answer, let us apply three tests.

Where does Mr. Hoover stand on foreign policy? Yes; where? Does anybody know? Does anybody pretend to know? There was a time, before Herbert Hoover, the rescuer of Europe's starving, became Herbert Hoover, the office-holder and candidate, when Mr. Hoover's views on foreign policy were available for the asking. He was in



favor of American entry into the league of nations. He was in favor of American entry into the world court. But what does he favor today? Senator Moses, one of the few complete "irreconcilables" left in public life, who hopes to be the second man on the republican ticket if Mr. Hoover heads it, has said that Mr. Hoover stands with him in complete opposition to cooperation in any form with European nations in the search for world peace. But there is no way of knowing whether Mr. Moses is relating fact or merely translating his personal prejudices into hopes. Mr. Hoover is a member of the administration which has dared to propose the outlawry of war as an instrument of policy to the other leading powers. Does Mr. Hoover favor the same thing? Nobody knows. He has managed, although in the cabinet, to remain entirely mum on this vital issue during this period when Mr. Coolidge and Mr. Kellogg have been pushing it toward international action. Test Mr. Hoover at the first point, and the result is zero.

Where does Mr. Hoover stand on prohibition? Personally, he is a dry. We have heard that no liquor is served at his table in Washington, and the more honor to him for that. But as to the national issue, we have only the enigmatical letter to Senator Borah to guide us. At the time that letter was written we commented on it, and pointed out that it was an attempt by Mr. Hoover, entered in the Ohio primaries, to hold in line the wet support which he already had in the city machines in Cincinnati and Cleveland, while angling for the dry support of the rural districts. Mr. Borah put before Mr. Hoover a definite list of definite questions. Mr. Hoover replied by ignoring the specific questions, calling prohibition an "experiment," but opposing repeal of the eighteenth amendment and enforcement of the laws enacted thereunder. He is silent on the vital question, propounded by Senator Borah, as to whether the republican party shall make a platform pledge of allegiance to this policy. The letter is greatly admired by professional politicians. They regard it as proof of Mr. Hoover's developing ability to straddle, an accomplishment which they hold essential for a successful political career. Readers of *The Christian Century* will have to rate Mr. Hoover's standing in this second test for themselves.

This brings us to the third, and the most immediately urgent test. Where does Mr. Hoover stand on the oil corruption issue? Congressman Burton, in demanding that the republican candidate be as far removed from the oil taint as "heaven from hades," was campaigning for Mr. Hoover. By the Burton measurement, how far is Mr. Hoover's heaven from Mr. Fall's hades? Mr. Hoover became one of the chiefs of the American government on March 4, 1921. On the same day Mr. Harding, Mr. Daugherty, Mr. Weeks, Mr. Denby, and Mr. Fall assumed office. From that day there began the intrigue which culminated in Teapot Dome. Senator Borah was well within the facts when, in his Chicago speech of last week, he said: "Nothing could be worse than the conditions lately uncovered at Washington. No one should underestimate the searching significance of these faithless and sordid transactions, and no one can overstate the profound issues which they present for the consideration of the American people." What of the relation of Mr. Hoover to these issues?

Mr. Hoover is a mining engineer. With the possible exception of Mr. John Hays Hammond, he is probably the most famous American mining engineer. He was thus the only man in the cabinet with technical knowledge in a field collateral with that in which the corruption developed. More than that, Mr. Hoover has a restless intelligence which has impelled him to such an aggressive study of what is going on in departments of the government other than his own that there have been frequent resentments and protests to the President. Still more than that, we now have incontrovertible proof that Mr. Hoover was made cognizant of the suspicious Teapot Dome deal almost at its inception. In Mr. Hoover, therefore, the people of the United States had in their government from the first day of the Harding regime, a technically qualified mining expert, with a keen interest in the working of all departments of the government, and early information as to presumptive wrongdoing in a field very close to his own. What did Mr. Hoover do about it? What has he done about it from that day to this? Did he ever make a public move to expose or stop the oil corruption? Never. Has he ever said a word in public against it? Never. But, worse than that, documentary evidence shows that he actually played into the hands of those "faithless public servants," to employ the language of the supreme court, who conceived and carried through the Teapot Dome deal.

The record is clear. It was taken before the senate investigating committee on April 3 of the present year. We refer to the testimony as published in the *New York Herald-Tribune*, a thick-and-thin republican party organ. It consists of the story told on the witness stand by Mr. Birch Helms, in 1921 vice-president of the Texas Pacific Coal and Oil company, and now vice-president of the important banking firm of Blair and company of New York, together with letters and telegrams taken from departmental and other files. It shows that Mr. Helms's company, hearing that the leasing of Teapot Dome was in prospect, sent Mr. Helms to Secretary Fall early in the game, asking for a chance to bid. He was told that no such lease was contemplated. Later, hearing rumors within the oil industry, Mr. Helms went to Mr. Fall again, and this time Mr. Fall assured him that, when the matter was ripe, he would be glad to entertain the bid of the Texas Pacific. That was on April 10, 1922. On April 7, Mr. Fall had actually signed the notorious Teapot Dome lease! Finally finding out what had happened, Mr. Helms tried to take the case higher up. He went to Mr. Harding; he went to Mr. Christian, Mr. Harding's secretary; he went to Mr. Daugherty; he went to Mr. Weeks. In the light of revelations since made, it will surprise no one that neither Mr. Harding, nor Mr. Christian, nor Mr. Daugherty, nor Mr. Weeks, lifted a hand to hold up the deal. Mr. Weeks did indeed send the amazingly revealing reply to Mr. Helms: "For good reasons, I cannot become involved in the controversy," thus admitting that, even at that early stage, the matter had assumed the proportions of an open "controversy" within administration and oil circles.

But Mr. Helms went also to Mr. Hoover. On April 20, 1922, thirteen days after the deal with Sinclair was made, this experienced oil man put evidence in the hands of Mr.



Hoover which would indicate that the department of the interior was mixing up in something with a decidedly off-color aspect—the leasing of national resources of immense value without public bids and in the utmost secrecy. The appeal to Mr. Hoover was in this form:

Have just sent the following telegram to President, and if you are interested hope you will discuss matter with him. Telegram quoted as follows: "Will it be convenient for you to grant me a few moments on either April twenty-fifth or sixth with reference to the proposed development of Teapot Dome structure in Wyoming? As reported approved by you have just been advised by Secretary Fall that this matter is closed, but feel that my company should have had opportunity to have made a bid upon it, as we requested such an opportunity six months ago and were then advised by both the interior and navy departments that development proposition would not be considered for a very long time, and, furthermore, we requested same opportunity a few weeks ago and understood that we would have such an opportunity to submit a competitive bid. Please wire collect here."

Mr. Hoover, in a word, received this appeal at the very start of the Teapot Dome deal, when the secrecy of the schemers gave evidence that one bold word of public inquiry or denunciation would stop this steal before it could get started. And Mr. Hoover acted. In that he differed from Mr. Harding and the others. How did he act? The files of the interior department show that he forwarded his telegram from Mr. Helms to Secretary Fall with this notation: "*I should be glad to convey to this gentleman any reply that you may suggest.*"

That, in the cold light of the record, is Mr. Hoover's connection with the oil scandal. A member of the government at the time it occurred; a member ever since; appealed to at the time it occurred to stop it; assuring the chief culprit in the cabinet of his willingness to allow him to dictate his action in the matter; silent then; silent ever since.

We do not write these facts concerning Mr. Hoover's candidacy wantonly. Mr. Hoover is an extremely formidable candidate. His chances for nomination seem to exceed those, at this writing, of any other republican. But facts are facts. Mr. Hoover, in his one direct connection with corruption in public life, offered to do what the corrupted would most eagerly have desired him to do in order to secure their own immunity. And on the other vital issues, Mr. Hoover turns chameleon. That is what politicians call "playing the game." It is exactly what has reduced the American public service to a meaningless and immoral mummery.

The crisis which confronts the American people as the presidential candidates are chosen is a moral crisis. Corruption is a moral issue, and corruption will be the first issue in the coming campaign. Unfortunately, the vast majority of Americans still think of corruption as something unusual, local, self-contained; something that had to do only with the Ohio gang or Teapot Dome. But this, true as far as it goes, is a fatally inadequate understanding of our national moral crisis. Teapot Dome was a piece of shameless corruption—the supreme court has so certified. But it was only a *piece* of corruption. Beneath Teapot Dome and the mulcting of the disabled veterans and the scandals of the alien property custodian's office and the ex-

cesses of the Ohio gang—beneath everything against which the democratic partisans are now preparing to unlimber their oratorical guns—lies an immorality which has yet to be challenged, and out of which all our other political immoralities grow.

This is the immorality which divests political life of candor, dignity and honor, and reduces it to the level of a mere crafty game. It makes the politician more eager to protect the party against a scandal than to protect the nation against being looted. It regards the people as unworthy of confidence, and makes public office a prize to be grasped by those slick professional gamblers who have succeeded in deluding the largest number of dupes. It is this immorality which really threatens our American institutions at the foundation, and with which our public opinion must deal if the Teapot Dome experience is to have lasting value in building up the strength of the republic.

The moral rehabilitation of American politics is our problem. And the moral rehabilitation of American politics requires a leadership which will cast into outer darkness the current political methods of dodging and covering up and avoiding responsibility to the limit of human ingenuity. To force our citizens to choose between candidates whose views have been deliberately withheld or beclouded is to force them to contribute to the increasing frustration of their own form of government. Only leaders with principles clearly defined and records beyond reproach are worthy of the confidence of the people when such an hour of crisis as this comes upon us. Campaign managers will, of course, claim that their candidates are men of this type. To admit that a candidate was trying to hide his record or his principles would be to concede his defeat. But the claim is not enough. There are three issues by which the American public will put that claim to the test. Where does the candidate stand on foreign policy? Where does he stand on prohibition? Where does he stand on the oil corruption? Not one of the candidates so far scrutinized can, in our opinion, successfully submit to this test. Then shall the leader to whom we turn for reform be one of these, or shall he be a veteran of Tammany hall?

### The Dream

WITH all his rich belongings near,  
Tut-Ankh-Amen lay down to rest,  
Upon his brow no sign of fear,  
His hands put crosswise on his breast,  
Holding the symbols of his will  
That spoke authority and pride;  
For he expected soon to fill  
The throne that waited at his side.

So may we all lie down to sleep,  
With things we love not far away,  
With hope that we forever keep  
The light and glory of the day.  
And whether we shall wake again,  
Or whether we shall never wake,  
The dream that fills the tombs of men  
No thief can steal, no hammer break.

CHARLES G. BLANDEN.

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# Why I Have Found Life Worth Living

By Melvin E. Trotter

**Y**OU ASK me to tell you "Why I have found life worth living." Had you asked me that question thirty-two years ago I would have answered that life is *not* worth living. I was born with a desire for the thrills of this world that come from the use of liquor, playing the race-course game, and with sporting life generally. My associates at times were the lowest in the extreme. My habits got such a hold on me that I was a broken man, financially, morally, and physically. Hundreds of times I had tried to quit and make a new start, but every time I failed I went lower. I was ready to end it all. Surely life had not been worth living for me. And yet your question implies the opposite. I *have* found life worth living. Why?

That is a wonderful question and one that I have often tried to solve. I think we all look for the wrong answer. I wanted the best there is, and I tried things that looked good regardless of what they cost. That is the way young folks look at things, but as I have grown older I find the cost of them is prohibitive. Appearances are deceiving. Pleasures and sports seem to be a vital part of life, and yet if a man or woman indulges in them to excess he has to neglect something in their place. Often this is one's education. They require the spending of money freely, and if there isn't enough of it, it must be gotten, whether straight or crooked. Soon follows a breakdown of health and character. These habit-forming indulgences that seemed so vital and necessary just a few days ago soon lose their power to attract and thrill and one becomes a slave to the very thing he thought so necessary. The heart cries out "I have *not* found life worth living" and one decides to end it all. The life that I thought I possessed has enslaved me to myself, and I have not found the true answer to my question.

## LIVING FOR OTHERS

Now no life is worth living that is lived for self. Sin is selfishness, and selfishness ruins, paralyzes and kills. There is an answer and it must be found in living for others. It is just a question of how to do it.

A friend of mine made up his mind to educate poor children, and he spent a fortune at it. His testimony after years of observation was that there is something lacking because so many of them turn out bad. An ignorant boy who is bad will steal your dog. Educate him and he will steal your daughter. An ignorant bad boy may pick your pocket. Educate him and he will forge your check. In other words, education fails to change the heart, and so there must be something more than education in the worthwhile life. It isn't enough to teach a person, even if you teach him to be good. That leaves an empty heart, and that means room left for sin.

Another man built cheap hotels and lodging houses for the people without means and he had no other thought in the world than that of serving others, but he told me that he found it a "maker" rather than a "saver" of hobo's, and he quit. It shouldn't be made easy for a man to neglect his family because he can go to a lodging place for a meager

few hours' work, and enjoy privileges far above what he has been used to at home.

Another organization decided it could best serve others by building homes for the girl who had sinned. Millions were spent on these, then the whole plan had to be changed. The penalty for the sin committed was taken away and sin ceased to mean anything. It was found that if the girl was compelled to keep the child, the child would keep the girl. But even that fails.

## WHERE PHILANTHROPY FAILS

With the old adage "an ounce of prevention is worth a pound of cure," the preventive idea has run rampant, and almost every welfare budget carries thousands of dollars for the boy scouts, girl scouts, camp fire girls, community houses, and so on. It is a great work, but the testimony of many an authority is that the abuse of these privileges practically offsets any good that may be accomplished.

But why go on? You wanted me to give you my "why" and naturally you would expect me to say that my "why" is God. When you feed a man he will get hungry again. You clothe a man and he wears out the clothes. You give him money, and he will spend it. If you give him the gold cure, and it works, you will have a sober sinner, but if you get him to God he will stand hitched, and life will be worth living from every outlook. I found that out thirty-one years ago, the 19th day of January. I had been through the hands of most of the betterment movements when, humanly speaking, I accidentally ran into a fellow on the sidewalk in front of Pacific Garden mission on Van Buren street, Chicago, who more than invited me to go in. He helped me in, and what I heard there I have never gotten over. Drunkards were sober; thieves were honest; old companions of barrel-houses were well dressed, with money in their pockets. Old dopers did not want it, and were free from the habit. Girls from the streets were clothed and in their right minds, and I took a chance when they told me that Jesus Christ had saved them, and they did not want to sin. They talked about a sudden conversion. I had not been raised that way, but everything else had failed, and I was desperate.

## GOD WORKED

Well, that is the story. God worked and he is still working. I found first "that the fear of the Lord is the beginning of wisdom." Second, that "no good thing would he withhold from me," and I did not need lodging houses nor shelters nor reformations. I could walk the streets a free man, and the thrill of real living came. So enthusiastic was I about it that I began to put him to the test. I went to work immediately in the slums, and all these years I have found that he never fails to make life worth living. My first year in a mission of my own resulted in fifty-four people becoming mission workers in either the city or foreign field. Among these were some of the greatest workers ever used of God. The cost was about \$1.60 apiece.

When I tell you that thousands upon thousands have gone

from the various missions I have had to do with, you would naturally believe me when I say that he changes lives. There was the case of Sillaway, the drunken barber, who taught me that I may fail, but that there are no hard cases with God. Six times in four weeks that man went back on me, and he tried twice to take his own life. The police pulled him from the river. The next morning I went to the police station and took him out, and I stayed with him day and night till he found Christ. The change was so complete in his life that I made him my assistant in the mission. Later he went to Milwaukee where we built him a big building and he literally led thousands to Christ. I was there when they buried him and they told me his was the largest funeral but one that had been held in that city up to that time.

#### GOD RESTORES THE YEARS

There's Bill Shelper, now superintendent of the Home Sweet Home mission at Bloomington, Illinois. He had been a salesman, but drink and sin had so bound him that he was utterly discouraged and ready to quit. He came to Christ in one of my noon-day meetings in their court house. Before the afternoon meeting of the next day he had definitely led eleven souls to Christ, among them some folks no one had been able to get. Since then he has led hundreds. This past February he was awarded the prize offered by the Bloomington Pantagraph for being the most useful man in his home county. One of the great satisfactions of my work is that God, figuratively according to Joel 2:25, restores the years wherein we have failed. It is a precious promise. It surely makes life worth living. The Lord has let me open scores of missions and these people go to work in such a remarkable way that they actually seem to restore or recompense for the years spent without Christ.

But after all these are only the beginnings of things.

The youth of today believe that if they become Christians they lose everything that is worth living for, when the fact of the matter is, there is nothing in the world that they can do, not being Christians, that I cannot do being one. I delight in preaching from the text "All things are yours," emphasizing the fact that if we belong to Christ the things of the present and the things to come are ours. Paul's conviction is mine, and it is a great joy of my life to extend this promise to those who are under the conviction of the sin of the world. I know that there is not a thing those who are not Christians can do that I, a Christian, cannot do that will not ruin them if they follow it far enough. In other words, I affirm that whatever is done apart from him is temporary, while what we do in him is eternal.

He supplies our needs. He guides in the way, and he cares for us through days of sorrow and trouble. And remember that this is the portion and birthright of every child of God. If we reign with him, we will suffer with him, but in and through it all he stands by and teaches us how to take the next step.

#### GETTING OFF ONE'S OWN HANDS

This is very personal, but I have seen days come when I was compelled to throw up my hands, and put my whole trust in him to live or die, sink or swim, and he never failed. When I want to know things, I ask him. When I have a need, I tell him. When in darkness I trust, and now as I am over the hill on the shady side, I just have the time of my life walking and talking with him. Of course, humanly speaking, I would be living a lonely life, living as I do in a room over my mission or in hotels and trains when I am on the road, but every day he allows me to help somebody, and I have succeeded in getting myself off my hands—not living for self, but for him and for others, and that is life worth living.

## "Beginning at Jerusalem"

By Samuel McCrea Cavert

**N**O ONE could have attended the meeting of the International Missionary council at Jerusalem during the two weeks ending on Easter day without discerning that momentous changes are taking place in foreign missions. To one whose eyes are riveted on the past or even on the present these changes may seem confusing; to one who looks down the future they must appear to be fraught with the richest promise. For him ceaseless change is no occasion for alarm but an evidence of vitality. Mis-giving would rather be in order if missions remained static, uninfluenced by the new currents of life and thought that are flowing through the world.

For one thing, the Jerusalem meeting made it clear that the missionary enterprise is coming to be not something that we do *for* other peoples but something that we do *with* them. Gone was the note of condescending superiority. No one from America or Europe could even think of singing those arrogantly benevolent lines:

Shall we, whose souls are lighted  
With wisdom from on high,  
Shall we to men benighted  
The lamp of life deny?

We were altogether too conscious that much in our western civilization was not to be described as light "from on high," too conscious also that the adjective "benighted" did not fit such races of Asia and Africa as those whose representatives were with us at Jerusalem. As the message adopted by the meeting put it:

We do not go to the nations called non-Christian because they are the worst of the world and they alone are in need—we go because they are a *part* of the world and share with us in the same human need—the need of redemption from ourselves and from sin, the need to have life complete and abundant and to be remade after the pattern of Christlikeness. . . . Christianity is not a western religion nor is it yet effectively accepted by the western world as a whole. Christ belongs to the peoples of Africa and Asia as much as to the European or American.



As one sat day by day with great personalities from China, Japan, India, Africa, South America and other quarters of the earth, one realized that the final meaning of the missionary movement is the development of a worldwide fellowship in which every race will make its own indispensable contribution to the building of a Christian world. It was a high-water mark in the history of foreign missions when the council declared that the churches of the west need to receive Christian "missionaries" as well as send them. In words that reveal a spirit of reciprocity hitherto only dimly acknowledged, this council officially said:

We believe that the time is come when all would gain if the younger churches were invited to send missions-of-help to the churches of Europe and America, not to ask for assistance, not to advertise their own need or their own development, but to minister of their treasure to the spiritual life of those to whom they come.

As to the policy of our missions in relation to the rising churches in other lands the same note of comradeship in a common cause, rather than of control, was also clearly sounded:

We would repudiate any symptoms of a religious imperialism that would desire to impose beliefs and practices on others in order to manage their souls in their supposed interests. . . . Nor have we the desire to bind up our gospel with fixed ecclesiastical traditions which derive their meaning from the experience of the western church. Rather the aim should be to place at the disposal of the younger churches of all lands our collective and historic experience. We believe that much of that experience has come out of reality and will be worth sharing. But we ardently desire that the younger churches express the gospel through their own genius and through forms suitable to their racial heritage.

And the special report on the relations between the older churches of the west and the newer churches of the east gave convincing practical expression to the spirit of fellowship and mutual assistance, free from domination, when it urged that the financial grants from mission boards "should be given to and administered by the [native] churches themselves, or agencies constituted by them."

#### UNDERSTANDING OTHER RELIGIONS

In the second place, there was manifest at the Jerusalem meeting a greater desire to understand other religions sympathetically and to appreciate the things that high-minded non-Christians live by. Prior to the meeting a series of stimulating papers had been prepared, by competent scholars, setting forth the values in Islam, in Hinduism, in Buddhism and in Confucianism. Criticism of some of the papers was heard on the ground that they were too extravagantly favorable in their estimate of non-Christian faiths, but the very fact that such an impression could be made shows how far missionary thinking has advanced since the days when all religions except Christianity were regarded as evil. At one point at least it was agreed at Jerusalem that other religions can be regarded as allies of Christianity quite as truly as rivals; for a new enemy of all religion, Christian and non-Christian alike, was recognized in the materialism now rampant in all lands. In the face of sheer secularism and atheism all religions, however inadequate as a final fulfillment of the quest of the soul, are at any rate an assertion

of spiritual realities and of the value of those things which are unseen and eternal.

#### THE UNIQUENESS OF JESUS

Joined with this new attitude of glad appreciation of non-Christian religions was an unshakable assurance of the uniqueness and universality of Jesus Christ. Indeed it was felt that the more clearly one discerns the values in other faiths, the more certainly will it be seen that Christ is the one towering personality in whom all those values, found elsewhere in partial and fragmentary form, come to such complete realization as to make him the Lord and Savior of all mankind. The message frankly admitted that in the past the missionary movement had not "sufficiently sought out the good and noble elements in the non-Christian beliefs," and in a generous spirit went on to call attention to some of the worthy things in non-Christian systems:

We rejoice to think that just because in Jesus Christ the light which lighteneth every man shone forth in its full splendor, we find rays of that same light where he is unknown or even is rejected. We welcome every noble quality in non-Christian persons or systems as further proof that the Father, who sent his son into the world, has nowhere left himself without witness. Thus, merely to give illustration, and making no attempt to estimate the spiritual value of other religions to their adherents, we recognize as part of the one truth that sense of the majesty of God, and the consequent reverence in worship, which are conspicuous in Islam; the deep sympathy for the world's sorrow and the unselfish search for the way of escape, which are at the heart of Buddhism; the desire for contact with ultimate reality conceived as spiritual, which is prominent in Hinduism; the belief in a moral order of the universe and consequent insistence on moral conduct, which are inculcated by Confucianism; the disinterested pursuit of truth and of human welfare which are often found in those who stand for secular civilization but do not accept Christ as their Lord and Savior.

We call on the followers of non-Christian religions to join with us in the study of Jesus Christ, his place in the life of the world and his power to satisfy the human heart; to hold fast to faith in the unseen and eternal in face of the growing materialism of the world; to cooperate with us against all the evils of secularism; to respect freedom of conscience so that men may confess Christ without separation from home and friends; and to discern that all the good of which men have conceived is fulfilled and secured in Christ.

Such utterances echo with a fresh note of reality. One wonders whether they are not prophetic of a day, not far distant, when in our missionary gatherings we will invite representatives of non-Christian religions to be present and to interpret to us for themselves what their own experience has been. Would we not thereby gain deeper insight both into the human heart and into the inexhaustible resources of Christ for meeting human need?

#### SOCIAL RESPONSIBILITY

In the third place, the Jerusalem meeting furnished most encouraging evidence that the Christianizing of our social relationships is coming to be regarded not as a mere by-product but as part-and-parcel of the missionary task. "Winning the world for Christ" was no longer synonymous with occupying all geographical areas with missions and churches; that there are vast, unevangelized regions was beyond all dispute, but the missionary responsibility was equally seen to mean the bringing of all areas of human activity and

social life under the sway of Christ. In thinking of medical missions, the emphasis was not upon the hospital as opening up channels for evangelism. Caring for the bodies of men was rather regarded as in itself a spiritual ministry, as in itself a form of Christian witness, revealing the spirit of Christ and indicating what a Christian society is like. No longer were "souls" thought of as entities that could be saved apart from their social environment. Man was treated as a unity, with his spiritual life related to all his surrounding conditions. Easily three-quarters of the agenda, as a result, was directly occupied with great social and international issues which found no more than incidental mention at even so recent a missionary gathering as the great world conference held in Edinburgh in 1910.

At Edinburgh who thought of economic and industrial problems as of more than peripheral interest to missions? At Jerusalem no topic was more prominent. At Edinburgh few perceived how close to the marrow of the missionary movement is the substitution of interracial understanding and good will for the prevailing prejudices and discriminations. At Jerusalem no one could get far away from this overshadowing concern. At Edinburgh it would have been regarded as a side issue to study the organization of the rural community. At Jerusalem even rather technical phases of the problem were of such urgency that a detailed survey had been made of rural life in one oriental country, Korea, and the council declared that "experts" on rural life must be included on missionary staffs. At Edinburgh the strongest accent was on evangelization; at Jerusalem the ideal was the same but a new emphasis had entered in, an emphasis on religious education as the great means for effecting the transformation both of personal character and of social life which the gospel demands.

#### INDUSTRIAL PROBLEMS

In the discussion of industrial problems the enlarging horizon of missions was disclosed most luminously. The report on this subject frankly acknowledged that "the missionary enterprise, coming as it does out of an economic order dominated almost entirely by the profit motive," has not been "so sensitive to those aspects of the Christian message as would have been necessary sensibly to mitigate the evils which advancing industrialization has brought in its train," and then proceeded to scrutinize mercilessly the exploitation of backward peoples as the result of the economic penetration of Africa and Asia by the west. Public loans for the development of undeveloped areas, it was declared, "should be made only with the knowledge and approval of a properly constituted international authority and subject to such conditions as it may prescribe" and "private investments should in no case carry with them the right of political control." (Somebody please page Nicaragua!) Concrete attention was given to the protection of the more primitive races from forced labor, the alienation of their land and other economic injustices. A set of industrial standards which missions should hold up before governments in their dealing with so-called backward peoples was adopted, paralleling in many ways the "social creed" of the American churches.

In order to make certain that such statements as these

should have more than ephemeral significance it was proposed that the International Missionary council should establish, as a part of its organization, "a bureau of social and economic research and information" on problems arising from the contact between western civilization and undeveloped countries. This plan for helping mission agencies to be more competent to meet the terrific problems confronting the peoples for whom the missionaries work, was adopted only after warm debate, and not with entire unanimity. One member of the council was heard to remark to his neighbor, "If this is the kind of program that missionary councils are interested in, we had better withdraw from them and devote ourselves to 'spiritual work'!" The fact that the proposal for a research bureau was definitely approved, subject to concurrence by the National Christian councils of the various countries, is a noteworthy indication of progress.

#### RACE RELATIONS

In facing the baffling issues involved in the contacts between the races the council was relentlessly candid and honest, but the final report was somewhat disappointing to those who had hoped that the marvelous fellowship between the races throughout the fortnight on the Mount of Olives might eventuate in an epoch-making declaration. To be sure, there were many admirable statements confessing how far short the churches have fallen from measuring up to the Christian ideal and calling for equal treatment of all races in policies having to do with immigration, citizenship and economic opportunity. But the general effect was marred by the disposition of a handful of delegates to infer that intermarriage might somehow be implied in every reference to "social equality." As a matter of fact, no statement on intermarriage was at any time put before the council, but a sudden cautiousness laid hold of some of the white members at the point where the proposed report said:

In lands where two races live side by side the fullest participation of all in racial intermingling for social, cultural and above all religious fellowship, and the development of friendship which such intercourse engenders, is the natural expression of our common Christianity.

Even though the statement was not substantially modified as the result of the debate, one could not help feeling in some of the discussions an atmosphere too suggestive of half-hearted compromise. One member was heard to make the comment in private conversation that a favorable reference to anything that could be called "social equality" would cost his mission board \$100,000. But surely the Christian cause would have derived an incalculable gain if, at the loss of even millions of dollars, it were to bring about a day when the bogey of intermarriage could no longer serve as an excuse for perpetuating our unjust social discriminations against our colored brothers.

#### GUNBOATS AND MISSIONARIES

In international affairs it was the question of using military or naval forces to protect missionaries that occupied the center of attention. It must be added that the interest in this issue, so far as the mission boards were concerned, seemed confined chiefly to the Americans, but they were re-

enforced by the orientals and the missionaries. An outspoken resolution which had been drafted, designed to put the council unequivocally on record as opposing any resort to military protection, was effectively shelved for a time by the protest of British delegates that their agencies had not yet given any consideration to the matter. Indeed, the council was on the very point of final adjournment without having taken any positive action. This eleventh hour sidetracking was prevented by the insistence of one American member. It is only simple justice to mention his name; it was Bishop McConnell. Stanley Jones, of India, followed him by declaring, "If no action is taken on this matter, much of the rest of what we have said and done will be rendered fruitless." After the issue was thus squarely reopened, just as the clock was striking midnight and ushering in Easter day, a clear-cut resolution was adopted which said, in part:

Inasmuch as the use or the threat of armed forces of the country from which they come for the protection of the missionary and missionary property not only creates widespread misunderstanding as to the underlying motive of missionary work, but also gravely hinders the acceptance of the Christian message, the International Missionary council (1) places on record its conviction that the protection of missionaries should only be by such methods as will promote good will in personal and official relations, and (2) urges on all missionary societies that they make no claim on their governments for the armed defense of their missionaries and their property.

From all the addresses and discussions, reports and resolutions of the two weeks' gathering one comes back with two impressions that overtop everything else like mountain peaks among low-lying ridges.

#### CHRISTIANITY GROWS WORLD-CONSCIOUS

The first is the glorious realization that there exists today a Christian movement which has become really conscious of its worldwide character and able to function as a worldwide unit. To point out conditions that limit this universal fellowship would be easy, as, for example, the fact that the ancient Orthodox churches of the near east are not included in it. In that respect Stockholm and Lausanne were ahead of Jerusalem. Still, it remains true that in the International Missionary council we have the most definitely organized and articulate world organization of Christian forces today. United in it, under its new constitution adopted at Jerusalem, and under the far-seeing chairmanship of Dr. John R. Mott, are not only virtually all the protestant missionary forces of the west but also the National Christian councils which, in recent years have come into being in China, Japan, India and many other parts of what is commonly called the mission field. To have achieved even this measure of unity across our divisive national boundaries is a notable achievement for which no thoughtful person, who feels deeply the inadequacies of a merely national Christianity, can be too thankful. One hopes it may be a prophecy of an international council of churches which may soon bind together the total life and work of the churches throughout the world.

The second outstanding impression that one carries away from Jerusalem is of the spiritual greatness and power of the foreign missionary movement. All the criticisms of it are dwarfed into pettiness in comparison with the majestic moral meaning of this enterprise of building a Christian

world. The closing paragraph of the message adopted by the council is one that will long abide in the memory of those who were at Jerusalem and truly express the call which they heard to a fresh and courageous commitment to the world-wide cause of Christ:

We are persuaded that we and all Christian people must seek a more heroic practice of the gospel. It cannot be that our present complacency and moderation are a faithful expression of the mind of Christ and of the meaning of his cross in the midst of the wrong and want and sin of our modern world. As we contemplate the work which Christ has laid upon his church, we who are met here on the Mount of Olives, in sight of Calvary, would take up for ourselves and summon those from whom we come, and to whom we return, to take up with us the cross of Christ, and all that for which it stands, and to go forth into the world to live in the fellowship of his sufferings and by the power of his resurrection.

## VERSE

### Simon Peter on the Evening of Good Friday

*"And now when the even was come . . ."*

THERE were two other crosses by His side  
But I looked on from far when Jesus died.

They hanged my Lord upon that darkened hill,  
My Lord is dead, and I am living still.

Another squire attends Him on His way,  
And wakes in Paradise with Him today.

A stranger takes the place He gave to me,  
His friend, who walked with Him in Galilee.

*"With Him to prison and to death,"* I said  
That I would go; but only He is dead.

EDWARD SHILLITO.

### The Trees I Planted

THE trees I planted stand along the walk;  
Their branches reach across the shadowed street.  
They touch their neighbor's hand but do not talk  
Idly of this and that—nor wander on feet  
That lead one on for nothing more than lust  
To wander. Their roots go deeper down than dust.

How tall they stand! How solid in their height!  
How bravely do they hold their tireless guard  
Over the old things of mine. All day and all night  
They watch the ancient things of Home. Unmarred  
By Time but statelier because of years—  
Stronger and straighter as my death-time nears.

The trees I planted grew to leaf above  
And men went by and marked the tender shoots.  
They grew with me and all the things I love  
But they went deep and spread their branching roots.  
I went in search of shallow things, and talk,  
While they kept guard along the old home walk.

RAYMOND KRESENKY.



# Is Canada's United Church a Success?

By Charles Clayton Morrison

**H**OW is the Canadian union of churches getting on? What results have followed the merging of three denominations—Methodist, Presbyterian and Congregational—into one body, the United Church of Canada? In a previous article I have considered some of the structural features of the union, indicating how the three systems of church organizations were fitted together in a comprehensive system conserving the essential elements of each constituent body. In this article I wish to consider certain functional gains which have resulted from the union. Is it working? This, after all, is the important question. We are not interested in union as a formal success, but as a functional success. Do the Christian faith and the Christian program flourish in the United church better than they flourished in the separate denominations? Unless they do, the union can hardly justify itself.

But such a test is difficult to apply. You can hardly appeal to statistics, whether of membership or property values or number of local churches or gifts of money. One of the things which these Canadian Christians abandoned—or should have abandoned—in entering into union was the tyranny and fallacy of statistical standards of success. So long as the denominational system prevails we shall be unable to free religion from this tyranny and this fallacy. It is quite possible that, under a United church, we would come to the conclusion that we now have too many local churches, too many ministers, much more property than is required, and, indeed, too many members, considering how they are brought in and what their net influence is worth to the kingdom of God. One of the reasons why the United church came into existence was the fact that these Canadian churchmen refused any longer to judge their denominations as successful merely because they were increasing in membership, raising more money, building more churches, augmenting their gifts to missions and benevolences from year to year. Why then should this quite secondary and often misleading standard of success be applied to the United church? As I journeyed from east to west and conferred with United churchmen and churchmen of other communions, I was interested in other facts than those which could be reported in statistics. Here are some of the questions which I asked with persistence:

Is there genuine fellowship in the new church between the one time Presbyterians, Methodists and Congregationalists, and has the Christian quality of church fellowship been enriched by the union?

What effect has been produced upon the spirit of the minister by his release from denominational trammels and irrelevancies?

Is unity a finished attainment or a continuing passion—that is to say, is the United church also a uniting church?

What is happening to the distinctive virtues of the three communions—are they being dissipated or adapted by the enlarged group?

Are any significant changes taking place in the ideals and practice of worship?

Is the community motive, the public motive, predominant, or does the institutional and denominational motive continue to absorb the thought of the church as under the old order?

Has the United church discovered anything in the way of technique by which the ideals and dynamics of religion may be geared in with the so-called secular forces of society so as to give reality to the social gospel?

These questions I took with me as I journeyed from Montreal to Moose Jaw. It seemed to me that such an inquiry was far more vital than any quest of statistical facts. I may not have formulated my inquiries as another investigator would have done, but no one will doubt that my questions led directly into the region where the union enterprise must face its most searching test.

Of course I recognized that certain of these questions were premature. The union is scarcely three years old. The new church could hardly have "found itself" in that short time. But making due allowances, it seemed reasonable to expect that the church would by this date exhibit some tendencies and modes of functioning which would have a bearing on the general problem of Christian unity. At any rate it would do no harm to ask my questions. If the result proved to be negative it might be not altogether unwholesome for Canada's churchmen to be made freshly aware of the fact that there was a Christian public outside of Canada watching their adventure with high expectancy. There will not be space in this article to give much concrete data. For the most part I will be expressing my opinion, recording my impressions—bearing my testimony, so to speak. I make no claim to disinterestedness. My mind was not in any sense a *tabula rasa*. I went to Canada with an open mind but not altogether an empty one. All my prepossessions were hopeful. I believed in the union. I had hailed it as something pentecostal in its significance. I would have been crushed inwardly had I found it a failure. If this confession discounts my testimony in the eye of any reader, he may make the most of it.

## I

The most obvious thing one wants to know is whether former Methodists, Presbyterians and Congregationalists can live together comfortably under one ecclesiastical roof! Do they mix well? Is the spirit of Christ potent enough to absorb and unify the several denominational traditions and heritages, and to create a genuine fellowship on a new and broader plane? All the other values of union hang on this. If our Christianity is the kind of thing that requires a separate denomination for each "temperamental type," or for each social or cultural class, or for each distinct historic tradition, the whole enterprise of church union is, obviously, futile. I therefore pressed my question at this point relentlessly. There were many answers, but there was one which came forth at every conference: In all their formal deliberations, they said, whether in local church, in presbytery, in conference or in general council, there has never

been a vote taken in which opinion divided on the old denominational lines. When I first heard this statement at Montreal and at Ottawa, I thought it significant, but by the time I had heard it in some forty group meetings in Toronto, in Winnipeg, in Saskatoon, in Brandon, in Regina, in Moose Jaw it was borne in on me as a comprehensive and decisive reply to my question. If the practical policies of the church are determined on their merits, without reviving the old sectarian groupings, it would seem that these groups have been pretty well absorbed by the larger fellowship.

But I did not stop with explicit answers. I kept my eyes and ears open to catch some sign of the old denominational self-consciousness, or some token of a longing to return to the old way. I found neither. I watched carefully not only in group conferences where expressions would likely be more generous, but in private personal conversations with men who were giving me their fullest confidence. Among these were pastors of proud spirit, quite devoid of all affectations of special piety and with no professional stake in the overhead operations of the new church. They showed me not a few human seams in the garment of church union, but their candor only increased the significance of their enthusiasm for the new order. I was much impressed by the spirit of easy humor with which the former loyalties were regarded. In public and in private, both ministers and laymen found zest in taking witty shots at one another across the former boundaries, and particularly as between former Methodists and Presbyterians. This play of humor upon the old denominational conceits revealed to me how deep and how real the new fellowship is. Such chaffing presupposes a deeper stratum of common understanding and genuine affection. Where that understanding does not exist men deal with one another in the more circumspect forms of careful politeness.

My conclusion, therefore, is that in this basic matter of fellowship the union is a success. I am convinced that most of the talk about "denominational temperaments" and the "historic tradition" and the "cultural heritage" in connection with our protestant churches is just plain bunk—I deliberately choose that inelegant word—when tested by the *Christian* temperament, the *Christian* tradition and the *Christian* heritage, and particularly by the *Christian purpose*. It was reassuring indeed to observe the demonstration of that fact which the United Church of Canada is making.

## II

What effect has the union had upon the minister's conception of and feeling for his work as a minister? I asked this question with intense interest. For many years I have been sitting at a desk across which has flowed a constant stream of correspondence with ministers of all denominations. From this correspondence I have derived the impression that a widespread disquiet and disillusionment obtains in the Christian ministry. I cannot now go into it in its many aspects, but it may be stated that great numbers of ministers feel that the modern church does not provide them with a man's job. The limitations which a denominationalized Christianity put upon church life, especially in smaller cities and good-sized towns, not to mention villages

and country places, make impossible any adequate expression of religion by the community as such, or any adequate appeal of religion to the community as such. The minister feels that he is shut up to the petty and inconsequential task of merely keeping his church going in the midst of a competitive system which shuts out his most real and worthwhile task. Sensitive and high-minded men are growing increasingly weary of this small business to which the denominational order condemns them.

How do the ministers of the Canadian union feel on this score? Is there any sense of relief—the relief that comes with the challenge of a fresh and worthy opportunity, the relief that comes with an emancipation from the trammels and irrelevancies of sectarianism? I expected to find evidence that the ministers of the United church were taking a fresh grip on their work, and I was not disappointed. Naturally, the glow and zest of the new order was more marked in western Canada, where hundreds of local churches have amalgamated, but it was also evident in the east. I listened with vibrant feeling to two leading ministers of Montreal, one a former Presbyterian, the other a former Methodist, describe their new-found joy in being able in their pulpits to face the living problems of our living time— theological, social, churchly—with an independence they had never exercised before. Testimony after testimony was given in Toronto and in Ottawa, and when I entered the prairie provinces I found the ministers singing a kind of hallelujah chorus on this theme. Their work, they said, begins to assume the proportions of a man's job! How many times I heard that expression!

And yet in spite of the gain their union has brought them, the problem still remains, for their United church is still a denomination alongside of other denominations. The merging of three denominations is only the first step toward the release of the community spirit and the national spirit in a common religious faith. But these churchmen have turned their faces in the right direction, and the consciousness of belonging to a movement which has definitely renounced the denominational point of view for the community point of view—"community" not merely in its local sense but in its national and social sense also—is already greatingening their ministry by the larger opportunity and inspiration which it brings.

## III

Close on the heels of the answers to this inquiry came my next question: Is the United church also a uniting church? Any partial union is bound to suffer from the handicaps and constraints of the denominational system with which it continues to coexist. The fruit which would naturally grow upon the tree of unity will be limited both in quality and quantity by the fact that denominational churches with their denominational motives and programs continue to draw sustenance from the same soil. I can think of no temptation confronting the United Church of Canada which is more subtle and dangerous than the temptation to regard the union consummated in 1925 as an ultimate goal. To so regard it would be to lose almost the total value of it. To settle down in complacent acceptance of the United church as a member—now the most numerous and powerful member



—of the denominational order would mean that the new church has been disobedient to its own heavenly vision. There is no spiritual law which limits unity to three denominations. Christ did not pray that Methodists, Presbyterians and Congregationalists should be one. He envisaged the unity of all his followers.

Naturally, therefore, I wished to know if the passion for unity had spent itself. Or was the new church making it known to the other churches that it held its august and inclusive name—The United Church of Canada—not as the name of an achieved reality, but as the name of a potential reality, a name which could fully justify itself only when all the churches of Canada were indeed one body. In reply there was cited a resolution passed by the first general council of the United church in 1925:

While rejoicing in the measure of union so far accomplished, and reaffirming the conviction that union is a duty whenever and wherever possible, the United Church of Canada, at this, the first meeting of its general council, places on record its willingness and desire to enter into closer fellowship with other evangelical churches, with a view to hastening the day when our Lord's prayer may have its complete fulfilment, "that they all may be one—that the world may believe that thou hast sent me."

We would draw attention to the fact that the spirit of unity has characterized the churches of Canada from the dawn of her history. Each of the churches now uniting is itself a united church. The present union, now consummated, is but another step toward the wider union of evangelical churches, not only in Canada but throughout the world.

But I was not satisfied with a resolution passed in 1925. Has the passion which expressed itself in the resolution been maintained? I asked that question out of intense personal feeling. I belong to a denomination which began its existence under the ideal of Christian unity. It started out to be a uniting church, to solve the problem of Christian unity. But instead of solving it, it has today become itself a part of that total complex problem. It has succumbed to the drag of sectarian gravitation.

I do not believe the Canadian church has succumbed. It must not succumb! I was told of negotiations now going on with several of the lesser bodies looking toward their inclusion in the United church. But there remains on one side of the United church the Anglican church; on the other side, the two immersionist bodies, Baptists and Disciples.

The problem of union with the Anglican communion is baffling in Canada as everywhere else. My contacts with this body revealed marked interest in the subject. Contrary to expectations, I was able to detect no hint of resentment among their clergy toward the new church on account of its choice of the name, the United Church of Canada. Their attitude struck me as somewhat more open-minded and promising than the attitude of American Episcopalianism. Possibly, however, it was my privilege to meet only their more liberal spirits. I have no solution to offer toward a reconciliation of the historic episcopate with the view of the church held by other protestants. It seems inevitable that for the time being any effort made by the United church looking toward union with the Church of England in Canada would soon reach the usual *impasse*.

In the case of Baptists and Disciples the difficulty is almost as great. Almost—but not quite. Every effort should be put forth to include these groups in the United

Church of Canada. Happily, the open-membership movement in both these immersion-practicing bodies is in the way of removing the barrier which has hitherto made it impossible for them to share in any organic union with affusion-practicing bodies. The article on "Baptism" in the basis of union could be easily revised so as to leave open-membership Baptist and Disciples churches without excuse for standing aloof from the United church.

I do not write impatiently. The mass of problems which the United church has confronted in these opening years of her new adventure has allowed the church no other course but that of consolidating her new position. Yet the lure of sectarianism is so subtle and so strong that it easily stifles the passion for unity by overemphasizing the virtue of some achievement in unity.

#### IV

Another matter on which I desired first hand information was this: What is becoming of the distinctive virtues of the several communions, now that these communions have moved out of their sectarian exclusiveness and accepted the risks of organic association with one another? I was distinctly curious on this point because I have so often heard denominationalism justified on the score that sects are necessary to develop and preserve special qualities of piety, or polity, or doctrine, or standards of culture. Each of our denominations, so the argument runs, has come to stand for something good which is peculiarly its own, and if the denominational walls are broken down these special virtues will tend to disappear in the larger mass. What light does the Canadian union shed upon this theory? The task of gathering data bearing upon the question was not easy. I do not think an outsider should judge too confidently on the basis of a three weeks' visit. This is a theme upon which I should like to have some scholarly Canadian churchman write an article. But even a casual visitor if he keeps his eyes open will not fail to be impressed by the evident desire to emulate and standardize in the new church the best qualities and virtues of each constituent denomination. Instead of the mass dragging down the standards, the standards are operating to draw the mass up.

Perhaps the most obvious illustration of this is found in the very basis of union—on both the doctrinal and organizational sides. The admirable statement of doctrine is clearly a blend of the historic creeds from which much dross has been removed and to which each of the several churches has made its distinct contribution. The result is that the doctrinal level of the new church is actually higher than was the doctrinal level of any one of the constituent churches. Again, in many points of polity the best has been chosen from each historic system. I will refer to but one detail, the method of supplying churches with ministers. Methodism recognizes an organic responsibility to provide a field and a pulpit for every Methodist preacher. Presbyterians and Congregationalists do not acknowledge such responsibility. In these two denominations each local church "calls" a minister on its own initiative and he accepts or declines according to his own choice. This might be called a *laissez-faire* procedure, pulpits being filled by a sort of ecclesiastical law of supply and demand. Both of these systems are good



and both are bad. The United church has undertaken to blend the two so as to keep the good and avoid the bad in both. It has adopted the principle of the "call" as fundamental in its polity. But it also acknowledges its organic responsibility for the placing of its ministers, and has provided a "settlement committee" in each conference whose duty is to bring unlocated ministers and unfilled pulpits together. This committee functions advisably and also with appointing authority where the exercise of such authority is deemed efficacious.

This spirit of emulating and adopting for the whole church the distinctive virtues of each constituent group shows itself again in the matter of ministerial standards. By common consent, Presbyterianism and Congregationalism brought a higher standard of ministerial training and culture into the United church than that which had prevailed in Methodism. But I found everywhere on the part of the younger ministers a longing for the most adequate education, and I found that the official standards of the new church in the matter of ministerial preparation were far higher than Methodism had previously accepted and that they pointed clearly in the direction of the most adequate professional training. Time must be given to work out this complex problem, but so far as I could see the tendency was indubitably in a direction of general progress.

The most striking illustration of this assimilation to the higher standards appeared in the improvement of public worship. All over Canada, east and west, there is almost a tidal movement toward an adequate service of worship. Former Methodist churches, accustomed to a larger element of spontaneity in the exercise of worship, are responding to their new association with the Presbyterian tradition by investing the service with a dignity which only thoughtful preparation and fine ideals of reverence can produce. It is only partly due to Presbyterian influence. The impulse was already stirring in pre-union Methodism, but it rushed to expression at once when the new order was set up. Nobler hymns, congregational participation, vestments for choir and minister, intellectually respectable prayers, a tone and attitude of worthy joy and devotion—these are some of

the tokens of the upward gravity of the new church toward the best standards of worship.

Clearly the theory that denominations are necessary to preserve special ideals and standards is not supported by the short experience of the United Church of Canada. And why should we take any stock in such a theory, anyhow? Truth lives best in the open. Ideals do not need walls to preserve them. Standards of value do not have to be kept in sectarian hot-houses. If a denomination possesses some moral treasure, let it be shared with all the church of Christ in a fellowship that knows no such distinction as superior and inferior, and it will not be lost.

## V

I have not space to consider the degree in which the community motive has displaced the denominational motive in the life of the new church. In fact, my findings on this point and on the character of the United church as a carrier of the social gospel are too scant to warrant any conclusions. That was to be expected. The movement is too young to have expressed itself decisively in such pioneer activity. I think my real motive in asking these last two questions was to convey to Canadian churchmen the fact that many of us are looking to them with challenging expectancy for a constructive contribution in this unexplored field of the Christian gospel. Of one thing I am convinced: our social gospel is and will continue to be an ideal suspended in mid-air so long as the denominational order lasts. No denomination is a fit carrier or medium of the social gospel. We are only pottering with it in our gestures of so-called social service. The social gospel waits for an adequate body in which and through which it can function for the kingdom of God. Only a united church is able to provide such a body. And we do look to Canada's potentially United church, pioneer as it is in unity, to be also a pioneer in finding the technique by which the power of spiritual religion may be geared into the processes of the great world so that the will of God may be increasingly done on earth as it is in heaven.

*This is Dr. Morrison's third article on Canada's United Church, and the last of the series.*

## B O O K S

### Nuisance, Charity, or Justice?

*Justice First*, by John A. Lapp. The Century Co., \$2.25.

NO WORDS but those of praise can be spoken in introducing Dr. Lapp's addresses on social themes. The author is perhaps the most distinguished of Catholic sociologists at the present time, head of the department of social sciences in Marquette university, and president of the national conference of social work in 1927. The title of the book—which is that of his presidential address at Des Moines in May of last year—is a crisp and clear statement of the principle underlying all beneficent action for social amelioration. It achieves the brevity of a slogan without sacrificing nicety of definition. Charity, of course, and relief for the unfortunate because they are unfortunate, and help for the weak because they are weak, but first justice for all men because they are men.

It has been a common Catholic criticism of protestant and secular charities that they proceed upon the cold-blooded theory that poverty is a public nuisance to be abated in the interest of the prosperous, as the owners of good houses might wish to have disreputable shacks or tenements removed from their neighborhood not because they were interested in better housing for those who live in them but because these low-grade buildings marred the beauty of the landscape and depressed the value of adjoining property. And it has been the standard protestant criticism of Catholic charities that they deal with symptoms rather than with causes, consider poverty as a result of the will of God instead of the selfishness and perversity of men, and tend to sanctify and perpetuate the very conditions which they seek to alleviate by charity. Whether or not these are fair criticisms of protestant and Catholic charities, they represent two wrong approaches to the whole problem. The

conditions which require amelioration are the results of social disease, and the first step toward finding cures for them is a recognition that society owes justice to all of its members. In matters of child welfare, security for old age, conditions of labor, the rehabilitation of the handicapped, compensation for industrial accidents, the category of justice takes precedence over those of nuisance and charity.

The addresses contained in this volume cover a wide range of social problems, and in the treatment of all of them this central principle is kept in view. Many Catholic writers appear to be suspicious of governmental action for social welfare and to rest upon the old principle that that government is best which governs least. There is apprehension regarding the alleged encroachment of the government upon the rightful area of individual liberty. Dr. Lapp does not share this feeling. He says: "There is at this time more individualistic—not to say anarchistic—cant than in any previous time in this country. The anti-prohibitionists with their cry of personal liberty, founded though it is upon individual selfishness, have about wrecked the true conception of government control of evils. To be consistent, these same destructionists go so far as to condemn any and all control of conduct. Even the prohibition of habit forming drugs is to them an infringement of personal liberty. What may the government regulate, control or prohibit if not such human destroyers as habit forming drugs and intoxicating liquors? Apparently nothing. And lo! we have the anarchistic state."

WINFRED ERNEST GARRISON.

## Books in Brief

A beautiful little book that should have been mentioned months ago is *THE POINT OF VIEW*, selections from the writings of the late Dr. Paul Carus (Open Court, \$2.50). This "atheist who loved God" was more theologian than philosopher, even through the nearly forty years of his editorship of a philosophical magazine, and his spirit was essentially religious—filled with reverence and wonder and good will and the desire for understanding—even while the orthodox accused him of denying the essentials of religion. Paragraphs from his books are here woven together into chapters which give a systematic presentation of his point of view, which was that of an ardently ethical monism and positivism which gave no countenance to the metaphysical ego-soul but found infinite value in character.

MY PEOPLE THE SIOUX, by Chief Standing Bear (Hough-

ton Mifflin, \$4.00)—a book about Indians by an Indian who is a graduate of Carlisle, worked at Wanamaker's in Philadelphia, taught school, saw at close range the hostilities and bloodshed of the eighties, and was and is both loyal to his own people and friendly to the whites and a faithful interpreter of both.

The sensational press missed something by coming into existence too late to realize for their news value the remarkable crimes and almost equally remarkable punishments of the eighteenth century. *THE PROCESSION TO TYBURN*, by William McAdoo, chief city magistrate of New York city (Boni & Liveright, \$3.00), omits nothing of the color and detail of these crimes, but makes them the basis for a serious study in criminology. These case studies in crime in the days when the death penalty was inflicted for 160 offenses throw light upon the theory that all that is needed for the repression of crime is more severe punishment of criminals.

The story of the presidency, and of the men who have gotten it and those who just missed it, is given in *AMERICAN PRESIDENTS*, by Thomas Francis Moran (Crowell, \$2.50) and *THE ALSO RANS*, by Don C. Seitz (Crowell, \$3.50). A comparison of these prices indicates that the copy value of the losers is forty per cent greater than that of the winners. The human interest of the two groups is in about the same ratio. Familiarity has somewhat dulled the edge of interest in the really great presidents, and the mediocre ones seem terribly small in comparison with the office, but some of the men who missed the goal of their ambition by a narrow margin were much greater than those who defeated them. In other cases the country had a fortunate and narrow escape. Here are pictures of the personalities and narratives of the political fortunes of Burr, Clay, Webster, Calhoun, Fremont, Douglas, Tilden, Greeley, Bryan, and others.

If *THE OXFORD BOOK OF AMERICAN VERSE*, edited by Bliss Carman (Oxford University Press, \$3.75) has not been mentioned in these columns, it is a grievous oversight. This is, so far as the present writer knows, the most satisfactory moderate sized collection of American verse from the eighteenth century to the present time. It contains 454 poems by 174 poets, including a fair representation of those now living. Put it on the shelf, within arm's reach, beside the Oxford Book of English Verse, and you will have the nucleus for a library of poetry.

## CORRESPONDENCE

### The Veritable Voice of Dr. Jowett

EDITOR THE CHRISTIAN CENTURY:

SIR: The understanding layman who listens to practically every sermon of his minister for ten years and who takes and keeps discriminating notes on the sermons is indeed a *rara avis*. Such a layman is H. F. K. (Dare I say that he is my much prized friend, Mr. Harry F. Keep?) And the preacher was Dr. Jowett who was minister of Carrs' Lane church in Birmingham from 1899 to 1911. All over the world of English-speaking men and women there are many people eager to secure any word or sentence which may be added to the books of Dr. Jowett which they eagerly cherish. And now when we supposed that we possessed all of the great preacher's words we could expect to make our own, the remarkable little book "Thoughts from Dr. Jowett's Sermons" has been published by the official of Carrs Lane who so assiduously followed all the utterances of his minister for ten golden years. You hear the voice of Dr. Jowett once more and you enter into the very processes of his

mind. The little book is published by the Independent Press, Limited, the publication department of the Congregational Union of England and Wales, Memorial hall, London, E. C. 4. Two shillings and a six pence will secure it. And how the mind of the reader will kindle while the fire of his own brooding burns as he ponders these thoughts of a mind which was once so potent among us all!

Detroit, Mich.

LYNN HAROLD HOUGH.

### One Cure for Unemployment

EDITOR THE CHRISTIAN CENTURY:

SIR: After hearing much for several years about our unbounded prosperity, we are listening again to earnest men and women in serious discussion of unemployment. Editors and politicians talk about mysterious "cycles," and the remedy is said not to be simple. But why the mystery? People produce wealth, and they could not if they did not know how. This should give them purchasing power equal to the product, but

for some reason they are able to produce more than they can buy. Part of the product pays for public services, in the form of taxes. Part pays for use of capital, in the form of interest. Part pays for labor, muscular and mental. These seem to be perfectly legitimate; that is, honest payment for real service. Part of the product, however, pays for the use of land-ground rent—and surely it is legitimate to ask what service owners render in return. So far as one may observe they merely permit others to prosecute their various enterprises. As the poet Burns puts it, "They give their brothers of the earth leave to toil." Ground rent appears to be a "rake-off."

But is it so, in fact? Land must be made private property by law. There is no other way of making possession of products secure. No one will erect a substantial building or plant an expensive crop unless made secure in possession of the land on which to do so. Parcels of land vary in desirability, and therefore in value, ranging from nothing to over four million dollars per acre in central Chicago. These great values are the important part of the "rake-off."

What shall be done? Why, recognize the fact that land titles are products of law, and that consequently ground rent is a tax, levied by authority of law, for the benefit of private parties; whereas, all taxes should reach the public treasury in payment for public service. Turn ground rent, less the cost of collection, into the public treasury, and it will be possible to abolish other taxes, most of which now fall on private enterprise and increase costs to consumers. Then the entire product of the community will be accounted for as a buyer of actual service, and no part of it will disappear as a "rake-off." Legal power and labor products may now be bought on the market, but if the value of the first goes wholly into the public treasury, nothing purchasable will be left but human products and services. When this is done we shall be able to buy all that we produce, and hard times will not periodically come along to force us to "lay men off."

Chicago.

A. P. CANNING.

## Dealing with the Philippines

EDITOR THE CHRISTIAN CENTURY:

SIR: The article on the Philippines, by Frank C. Laubach, states that he was a missionary there. I, too, lived among the Filipinos for some time; but found the situation very different. The Spaniards had a saying that "the Filipinos are half-child and half-devil," so are we all, to some extent! I found the Filipinos unusually intelligent and friendly. But it is as easy to misunderstand them as other people. The United States government has made mistakes in the Philippines; one was the formation of a colonial government instead of a territorial government. But our greatest mistake was in offering, or even suggesting to them, that independence was the road to their salvation. The Tagalos were educated in Spanish graft and human exploitation; and independence for the Philippines would mean the loss of liberty to the most of the Filipino people. The Moros would fight to the death, rather than go under Tagalo rule.

Mr. Laubach concludes, "We have been hypnotized into a delusion: I think I see that clearly." Let him speak for himself. Undoubtedly many of our people have been hypnotized. In a confederation of states, where our motto is "In union is strength," to recommend independence is to "foul our own nest." There has been some exploitation of Filipinos, but much less than exploitation of people in the United States. We have poured upon them men and money; and have wrought wonders. Now, we should give them a territorial form of government, according to the constitution of the United States, dividing the islands into two parts so as to separate the Moros from the others; and should cultivate in them the idea that statehood is their best goal, with self-government united to American protection and help. They should be made to understand that they need our money and leadership far more than we need their land, and that they can never hope for much of our money unless we have a guarantee that their own politicians will not gobble it up. They need our protection, from other nations, from our people, and from

themselves. To give independence to a backward race with the undeveloped natural resources that they have would be to open up another powder magazine on this already storm-wrecked planet.

Carlisle, Pa.

RUTHER W. SPRINGER.

## Episcopal Churches and Unity

EDITOR THE CHRISTIAN CENTURY:

SIR: The Rev. Edward Maxted writing in your issue of April 26 quotes Dr. Charles E. Jefferson and the preface to the ordinal in the Book of Common Prayer of the Protestant Episcopal church. He also allies my own name, as an Episcopal clergyman, with that of Dr. Jefferson, as, apparently, in preference to the church of my own affiliation. This is false reasoning, bad manners and gratuitous insinuation.

I agree absolutely with Dr. Jefferson that "It is the deep conviction of millions of American Christians (emphasis mine) that there is not an Episcopal bishop in the world who has a whit higher authority for officiating at the sacrament of the Lord's supper than the humblest Methodist or Baptist minister," etc. The latest figures (1927) give the sixteen Methodist bodies in the United States 9,119,575 communicants, while the figures are 8,712,607 for the fourteen Baptist bodies. It is hardly too much to infer that every one of these 17,832,182 American Christians (and I certainly am not among those few "narrowists" who deny that they are in a truer sense "Christians") have the conviction to which Dr. Jefferson refers. There are also other millions in the Presbyterian, Disciples, Lutheran and other bodies of Christians who probably hold the same opinion!

That "the Episcopal church itself thinks it necessary that a man must be ordained a priest before he can lawfully celebrate the Lord's supper," may be true. I am sure, however, that in the preface which Mr. Maxted quotes, the Episcopal church is speaking for itself when it says, "No man shall be accounted or taken to be a lawful bishop, priest, or deacon, in this church (emphasis mine) except he be called, etc., and admitted thereunto," etc. I have never questioned this, as Mr. Maxted would make it appear. It is quite an unfair policy for your correspondent to draw unwarranted conclusions as to my own loyalty to the Episcopal church and to misrepresent me to such of your readers as may not have seen my own communications—or as may not know the true implications of the Baltimore Christian unity episode. I have never admitted into my own church any other than episcopally ordained men to administer the Lord's supper—nor have I ever advocated this policy. This, indeed, would be disloyal to my own body and contrary to my ordination vows.

Personally I am ready to affiliate with any and all Christians in the Lord's supper or in any other act of Christian service, worship or work, when it is not contrary to my own vows. There are some things which I cannot do officially, because of necessary restrictions. Some of these restrictions I deplore and others I recognize as expedient and worthy. I read in Luke 15 that Jesus "received sinners and ate with them" (much to the horror of certain ecclesiastics of the times!). It appears to me that in our aloofness and superiority some of us are arrogating to ourselves greater virtue than that of Jesus—or else we are imputing less worthiness to "other Christians" than to the "sinners" of Christ's time! This writer is not in that category—even by the force of ecclesiastical legislation! It is not that I love my own church less, but the brotherhood more.

"Where is authority?" asks Mr. Maxted. For Episcopalians, authority rests in the Protestant Episcopal general convention—but not for the other millions of protestant Christians! I would say that authority rests in Jesus. He says, "Where two or three are gathered together in my name, there am I in the midst of them;" "Whosoever will, let him come," and "Him that cometh unto me, I will in no wise cast out." Can any authority really supersede that of Jesus?—or have we unwittingly set up contrary standards?

Burlington, N. C.

THOMAS F. OPIE.



# NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

## The Christian Century On the Air

The Christian Century Hour is broadcast every Tuesday and Thursday evening from radio station WWAE, Chicago, at 8 o'clock, central daylight saving time. The hour includes four regular features: the world review, the church review, the period devoted to modern masters of religious thought, and the fireside hour. Station WWAE operates on a wave-length of 227.1 meters.

## Men of Broadway Tabernacle Feature Dinner to Jews and Catholics

The men's league of Broadway tabernacle, New York, gave a dinner for 50 invited men from the Central synagogue and 50 from Catholic parishes of the city, on the evening of April 19. More than 150 men sat down to dinner at tables built in the form of triangles. After the dinner had been served, Rabbi Jonah B. Wise, of Central synagogue, spoke for the Jewish group; Father Francis P. Duffy, of the church of the Holy Cross, for the Catholics, and Dr. Charles E. Jefferson of the Tabernacle church, for the protestant men. The music of the evening was furnished by representatives of the three groups.

## Federal Council Secretary Becomes Pastor

Rev. Kenneth D. Miller has resigned as a secretary of the federal council to accept a call to the Presbyterian church at Madison, N. J., where he is to succeed Rev. E. A. McAlpin, Jr.

## Dr. Bowie Urges Modernized Creed

Rev. W. Russell Bowie, rector of Grace Protestant church, New York, declared, in a sermon preached April 29, that a new creed is needed to supplement the old, which the church cannot expect its members to accept literally. Dr. Bowie, however, expressed his belief that the old creeds, aside from their historic value, "are highly important because they express for us the poetry of religious emotion. We must expect liberality in their interpretation and it is not really important whether or not individuals accept literally all the dogmas expressed in them."

## Episcopalians Plan Two Million Building Program for Chicago

A \$2,000,000 building program to be carried out this year by the Episcopal churches of Chicago and its suburbs, is announced by Bishop C. P. Anderson. The largest project is the \$750,000 plant for the Western theological seminary to be built in Evanston. Another feature is the new building of Grace Episcopal church, cornerstone of which was laid April 29; this is to cost \$150,000.

## Mission Hospital Leader of China Killed by Soldier

Walter F. Seymour, M.D., superintendent of the mission hospital at Tsining, Shantung province, China, was killed April 25, by a soldier, according to a cablegram received by the board of mis-

sions of the Presbyterian church. The latest information received from China indicates that the missionaries remaining in

Tsining were Dr. and Mrs. Seymour, Rev. Charles M. Eames, Jacksonville, Ill.; Rev. Frank E. Field, Bradford, Ill.; and Miss

## British Table Talk

London, April 17.

THE ONE SUBJECT for which the decks must be cleared this week is the American note proposing a multilateral renunciation of war. It has been received here with a surprising unanimity. There

## The Kellogg Treaty

are certainly questions raised, and problems are set, but they are not counted insoluble. The diagnosis of the facts which Mr. Kellogg makes is accepted. The peace of the world is in the hands of the great powers. They can lead the way, and make the definite renunciation themselves. It is agreed that Great Britain ought to welcome the action of America. "Geneva, Locarno, Kellogg," one observer heads his comment. "The Return of America," another writer chooses for his headlines. The fact that the "Root" treaties expire this year is considered a strong reason for opening up the whole problem of international relations. When a proposal is welcomed so heartily, there is always reason to dread the afterthoughts. But so far I have seen only one demurrer. It comes from a gentleman who wonders whether we may not overlook the necessity for force, since "whom he loveth, he chasteneth," and he, though pious, is not formidable.

\* \* \*

## Women of Great Britain Rally To the Renunciation of War

From the Manchester Guardian I learn that a committee of women is to be formed to support the cause of outlawry. They will represent many organizations. Already the consent of the Conservative Women's Reform association, the Women's National Liberal federation, and the Standing Joint committee of Industrial Women's organizations has been obtained. Committees are to be formed in different parts of England. This movement had its initiative in the United States. It has been eagerly taken up on this side; of this there could be no surer sign than the names at the foot of the letter in the Manchester Guardian: Eleanor Acland, K. D. Courtney, and E. Pethick Lawrence. The campaign is to conclude with a great meeting in the Albert hall in the autumn. This is the very week in which we are recalling our noblest of women, Josephine Butler, and it is fitting that at such a time the same high chivalrous spirit which was in her should be manifest in other women, making ready for yet another campaign for the oppressed. This means that when our editor, Dr. Morrison, arrives in England he will find many who are eager to learn from him what is involved in the outlawry of war.

\* \* \*

## Will the Prayer Book Be Dropped?

It will if the advice of the Church Times, the Anglo-Catholic organ, is fol-

lowed; and this is also the advice of Mr. J. A. Spender, the great publicist, and of course it is the hope of the evangelicals in the church. Without doubt it would be a way to a sort of peace. But those who advocate it do not always see clearly the problem which will still have to be solved. In the church there has been and is now a state disorder. The prayer book measure was an attempt to bring about order by the frank offer of a compromise. It appears that there are 600 churches in which reservation is practised; not many, but enough to make a serious problem. If the bishops are left with only the 1662 prayer book for their authority in dealing with the Anglo-catholic extremists, they will be as paralyzed as before. Nobody obeys the 1662 prayer book, not even the evangelicals, who profess loyalty to it. Therefore the confusion will remain, and the church will be more and more divided. If an increasing number of clergy wish to practice reservation, they will do so. The Church Times is very clear now as always. It wishes the bill to be dropped. "We have reason to believe," it says, "that the majority of those parish priests who are already reserving the blessed sacrament with diocesan consent will not apply for a license under the second rubric as it is now worded, will refuse to accept the license if it is offered to them, and claiming the undoubted right that is theirs through the cure of souls delegated to them by the bishop will continue to reserve without a license." The undoubted right! It seems that whichever way the bishops go they will be faced by a state of disorder. What the end will be, no one knows. Disestablishment? A division of the church? A state of lawlessness, in which there is no control, but all kinds of worship are tolerated? Whichever way the decision goes, it takes a faith stronger than mine to see any gain for the kingdom of God from these ecclesiastical debates and actions.

\* \* \*

## And So Forth

After a beautiful Easter, with the blossoms on the fruit-trees white as snow, the wind went round to the east and the north, and we have been shivering with cold. . . . We have been as absorbed as my readers have been in the adventures of the German and Irish airmen who succeeded in crossing the Atlantic from east to west. To tell the truth, we had begun to wonder if it would ever be done, and whether the toll of life had not been enough. . . . The gallant Admiral Collard has been declared "unfit for further high command," and is to be retired from the navy. This agrees pretty well with the judgment of the ordinary man, who will think the decision severe but just. . . . Lord Beaverbrook has begun to tell tales of the war. Today he reveals how,

(Continued on next page)

Mary Stewart, Enmore, Prince Edward island. Owing to unsettled conditions in southwestern Shantung, the other members of the station are engaged in

### BRITISH TABLE TALK

(Continued from preceding page)

after a stormy scene with Lloyd George, Lord Kitchener was marching out of the room with great dignity; had he passed through the door, that would have meant his resignation, a new government and much else; but Mr. Pease, now Lord Gainford, rushed for the door, and barred the way. Had the door opened outward instead of inward Lord Kitchener would have got through, and the war would have changed its character! So Lord Beaverbrook! But when a great journalist begins to write his reminiscences, one begins to wonder whether his days of journalism are not ending. . . . The death of Mr. "E. T. Raymond," whose real name was Edward Raymond Thompson, removes a gifted writer and an accomplished editor from our midst before his time. . . . Now this letter being ended, I shall return to that magnificent book "Black Majesty." How is it that books of this character are coming so swiftly from America? I think of "The Bridge of San Luis Rey," "Death Comes to the Archbishop," and now this third masterpiece, all in a brief time. Biography in the future, I am sure, will take this way. Are there any writers within the church who will apply this method to Christian biography?

EDWARD SHILLITO.

missionary activities in larger cities near the coast. Dr. Seymour was a Wisconsin man, and was a graduate of the University of Wisconsin and from the medical college of Northwestern university. He was appointed as a medical missionary by the Presbyterian board in 1893, since which time he had served in Shantung province.

### Chicago to Have Half-Million Unitarian Shrine

A new building for First Unitarian church, Chicago, Von Ogden Vogt, minister, will be finished by the world's fair opening. It will cost more than \$500,000 and will be "of cathedral-like stateliness." The building will be in harmony with the vast gothic group now rising on the campus of the University of Chicago, across the way. Dr. Vogt has wide fame as an authority on church art, being the author of two books which have received generous approval—"Art and Religion" and "Modern Worship."

### Church Assembly Votes Again For New Prayer Book

The measure for a revision of the Church of England prayer book was passed by the church assembly, on April 27, by a vote of 396 to 153, following a tense debate in the church house at Westminster, London. The house of bishops voted 32 for and 2 against; the clergy 183 for and 59 against; the laity 181 for and 92 against. A new effort will now be made to get the revised book past the small majority in the house of commons which was responsible for the defeat of

the first revision several weeks ago. The archbishop of York, in his defense of the revised prayer book, called for recognition by parliament that the assembly has done its utmost "to construct a real honest bridge between them and the assembly."

### Dr. Stafford Gives Commencement Address at Drew

Rev. John H. Willey, for many years pastor of First Baptist church, Montclair, N. J., will deliver the baccalaureate sermon at Drew theological seminary this year and Rev. Russell H. Stafford, of the Old South church, Boston, the commencement address. The exercises begin next Sunday. About 60 students will receive diplomas from the college of theology, college of missions and the graduate school.

### Lutherans Find Slogan by Prize Offer

The American Lutheran publicity bureau, a few months ago, offered a prize of a 47-day tour to Europe to the person submitting the best slogan for Lutheran churches. The slogan selected by the judges as being "the best exemplification of the spirit of the Lutheran church" is "A Changeless Christ." This was submitted by Mrs. M. M. Matheson, of Atlantic Beach, Fla.

### Living Korean Missionary Honored by Monument

Few men have been more honored in their own lifetime for service than Dr. Oliver R. Avison, missionary to Korea under the Presbyterian board since 1893.

## Special Courses for Religious Workers in Colleges

During the First Term (June 18th to July 25th) of the Summer Quarter 1928

*Will be Offered by the Faculties of the*

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These courses will be given by R. H. Edwards of Cornell University, and Professors Shailer Mathews and T. G. Soares. They are intended for Y. M. C. A., Y. W. C. A. secretaries, student pastors, personnel officers, chaplains, deans of men and women. Students taking these courses may also elect from the 75 other courses offered during The Summer Quarter by the two Faculties.

*Credit will be given for these courses towards graduate degrees*

## Special Conference of College Religious Workers

(July 17th to 20th)

There will be held a week's Conference of Religious Workers in Colleges and Universities to be conducted by R. H. Edwards, Executive of National Council on Religion in Higher Education and Director United Religious Work in Cornell University; Robert Elmer Rienow, Dean of Men, University of Iowa; Henry P. Van Dusen, Associate Executive Secretary of the National Student Y. M. C. A. Movement; J. A. Park, Student Counselor, Ohio State University, and members of the two Faculties.

For further information, address

Dean Shailer Mathews, The Divinity School, University of Chicago, or  
President O. S. Davis, The Chicago Theological Seminary

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## SAILING June 23

on the Majestic, a group of ministers, educators, and men in public life will make a first-hand study of the situation in Europe, under the direction of Sherwood Eddy. Lectures are held on the voyage, and each morning in London, Berlin, Vienna, Paris and Geneva, where a special study is made of the League of Nations. The meetings in London will be held in Toynbee Hall, under a committee composed of Lord Astor, the Warden of Toynbee, and Sir William Beveridge. Lectures are given by such writers as Bernard Shaw, and Gilbert Chesterton; political leaders like Stanley Baldwin, Lloyd-George and Ramsay MacDonald; religious leaders of the stamp of Bishop Gore, Bishop Temple and Studdert-Kennedy.

In Berlin, Chief Justice Simons and Prof. Julius Richter are arranging the program. In past years the party has met President Hindenburg, ex-chancellors Luther and Michaelis, the leaders of the principal parties in the Reichstag.

The party will be restricted to persons in public life who will actively promote better international relations upon their return, and who through editorial responsibility, public speaking or writing, will be able to exert wide influence on American public opinion.

The total cost is \$850 and \$700 for second and third class travelers respectively.

The Christian Century has said editorially, "With the repeated appearance of the seminar in Europe the best thinkers in Paris, Berlin, London, Prague, Vienna, Geneva or whatever city, greatly esteem the honor of an invitation to spend two or three hours in discussing with this group of American leaders those questions upon which they can speak with authority. The whole adventure is pitched on the level of serious purpose. Yet there is nothing of the constraint of regimentation. No words are necessary to make clear the enormous significance of such contacts as these with the very soul of Europe by American minds of many types who return to their homes bearing the inspiration of new international understanding."

Applications for membership in the party should be made to

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EUROPE

An unusual honor has recently come to Dr. Avison. Going about his tasks in Severance compound, Seoul, Korea, he

passes daily his own monument, recently unveiled, the gift of his former students. The statue was designed by a Japanese

## Special Correspondence from Detroit

Detroit, April 30.

**THE DECISION** of Dr. Lynn Harold Hough to accept the ministry of the American church at Montreal was known to a few of his intimate friends before it was announced in the daily press, and seldom has anything of the kind occasioned more general surprise and deep regret. Dr. Hough's place in Detroit is unique. No one else, however able or brilliant, can wholly fill that place. During his eight years' residence here he has steadfastly stood for intellectual and ecclesiastical liberty, and for a broad tolerance. If he has ever shown any intolerance, it has been of intolerance. It has been easier to breathe the air of freedom, political, religious, and social, because of this prophet in our modern Babylon. On a week night six weeks ago I heard Dr. Hough speak on Woodrow Wilson to nearly a thousand people in his own church. He spoke for an hour without so much as a scrap of manuscript, and his audience was forty per cent, I should suppose, outside of his congregation. A remarkable demonstration occurred at the close of the address, and no wonder!

### Dr. Hough's Leaving

And now for the second time within two weeks Detroit is hard hit by the announcement of the resignation of a widely influential minister. This time it is Rev. Reinhold Niebuhr. He leaves Bethel Evangelical church after a thirteen years' pastorate to become a member of the faculty in the Union theological seminary, New York. For a decade Mr. Niebuhr has been a factor in the social and religious life of the city, and within the past three years he has come into national renown. His spirited and courageous speeches and writings, the unusual qualities of his mind, and his recent volume, "Does Civilization Need Religion?" have combined to give him increased prestige and power. Niebuhr is beyond any doubt the most advanced and fearless thinker occupying a Detroit pulpit. Here is what the Detroit Times said editorially the day after Mr. Niebuhr's resignation: "The liberal thought expressed fearlessly and freely by the Rev. Mr. Niebuhr brought him a host of friends and followers, not necessarily of his religious view. The stand he took on questions that vitally interest a big, going city like Detroit, interested scores of tolerant non-churchgoers. These facts made his departure the harder. He was sufficiently progressive to earn a place on the 'blacklist' prepared by a small faction of the D. A. R. . . . And when Detroit gets such men, the community should make the field so attractive that they will want to remain. The pulpits that Dr. Lynn Harold Hough and Rev. Reinhold Niebuhr will soon vacate will be hard to fill to the satisfaction of those who have applauded their efforts to better Detroit."

### Mr. Niebuhr Goes To Union

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### An Outstanding Ministry

Dr. Frank D. Adams, minister of the First Universalist church, sometimes known as "The Church of Our Father," is a thoughtful preacher, widely read, and possessing the shepherd heart. He succeeded Dr. Lee S. McColester who served for twenty-five years and left the impress of his personality not only on his own church but on the Detroit of that period. Dr. Adams is the author of three books, entitled "Did Jesus Mean It?" "Rediscovered Countries," and "God and Company, Unlimited." Dr. Adams' ministry is not spectacular, but just the same he gets into the papers occasionally in a smashing way, as for instance, during the trial of a drunken driver who ran into a group of scrub women in a safety zone in the gray dawn of a winter morning, killing two, and injuring several others. Dr. Adams clamored for the arrest and conviction of the man or men who supplied the unfortunate driver with the liquor that fired his brain.

### Lenten Services and The Movies

The statistics of the lenten meetings for 1928 have been compiled by Dr. McAfee, the executive secretary of the Detroit council of churches. These show that during the theater meetings, which continued for six weeks, 44,330 persons attended. Free will offerings were received to the amount of \$5,422.88, with expenses amounting to \$3,440.43. These figures refer to the services held in Keith's Temple theater, and not the numerous theater services held for the three hour period on Good Friday. The total attendance on that day in the thirteen theaters under the auspices of the Detroit council of churches was 28,000. Last year only six theaters were used in place of the thirteen which were filled to capacity this year.

### Community Churches and The Methodists

When is a community church not a community church? When it is a Methodist chapel, according to one of my Methodist friends. Detroit Methodism is experimenting with a community church, the erstwhile Cass Methodist, at the corner of Cass and Selden. That congregation, once comprising some of the city's oldest families, has been struggling to meet the new conditions which have arisen in the past ten years. A new sign and a good one has appeared in front of this church recently which reads "Cass church," and on a large-sized billboard nearby, announcing special nights and themes, is the phrase "Cass Community Church." The Rev. Hazen G. Werner is the new pastor, who comes with a new program, and although under denominational direction, proposes an undenominational church.

EDGAR DEWITT JONES.



artist. On it are inscribed the words: "The Servant of all the Missions of the Christian Church." Dr. Paul Choy, of Korea, is authority for the statement that "the history of modern medical education in Korea dates back only to 1894, when Dr. Avison, in the midst of his busy evangelistic work, began to train a few young men for hospital service." Dr. Avison is an Englishman by birth but was educated in Canada.

#### Noted Flyer Addresses Bible Class

Lieut. Commander Richard E. Byrd addressed the Men's Bible class of Park Avenue Baptist church, New York, March 27. About 700 members and friends of the class gathered to hear Commander Byrd's talk on his trip to the North pole and across the Atlantic.

#### Bishop Nicholson Talked of For New York Methodist Area

The associated press sends out, from Detroit, a report that "Bishop Nicholson, of the Methodist area of Detroit, has been chosen to succeed Bishop Luther B. Wilson as head of the New York area." Since the assignment of the bishops will not be announced until the close of the general conference, the last week in May, it is probable that this report represents the hopes of Bishop Nicholson's friends rather than any authoritative action.

#### Massachusetts Churches Unite In 250th Anniversary Celebration

On April 24, 1678, the original church from which came the First Parish (Unitarian) and the First Evangelical (Trinitarian) of Milton, Mass., was organized. On April 24 of this year the two churches united in a celebration of the 225th anniversary of the beginnings of the original church.

#### Duke University Plans Summer School of Religion

Duke university announces a summer school of religion, to be conducted at Lake Junaluska, July 24-Sept. 3.

#### Jewish Leaders, Gathered in Chicago, Bewail Materialism

At the annual national convention of the United Synagogue of America, held in Chicago last week and attended by hundreds of rabbis and influential laymen, deplored "the wave of materialism which has swept over the world since the great war" and which has affected both the church and the synagogue adversely. "Jewish life in this country," said Dr. Cyrus Adler of New York, "has become so secularized that many of its most important functions are carried on without reference to the synagogue, which in earlier days was the very source and center of all Jewish activities. This convention will, I hope, take steps to revitalize the synagogue and integrate it with Jewish life, winning back the prestige it once enjoyed." Rabbi Samuel M. Cohen of New York was chairman of the convention.

#### State Comity Conference In Ohio

It is expected that there will come swifter progress in the consolidation of competing churches in Ohio, in accordance with the principles of comity adopted

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by the Ohio council of churches in 1921, as a result of action of the protestant church executives of the state, who met in a comity conference in Columbus, April 16, 17. The conference, attended by 58 officials of 12 communions, adopted findings setting forth a definite program of assistance and leadership to local communi-

ties in merging competing churches. Under the procedure approved, the Ohio council, when asked for advice or help in uniting churches, will recommend that each church concerned appoint members to a joint committee, to confer with each other, with the interested denominational officials and with a representative of the

## Special Correspondence from the Northwest

Portland, Ore., April 24.

FOR TWO YEARS Mrs. Bertha G. Landes has been mayor of Seattle—as yet the largest city in the world to elect a woman to that position. With four years of councilmanic experience behind her, she gave the city a first-class business man's administration. Morally the city was much cleaner than before, though not "puritanical." The opponent of Mrs. Landes was comparatively unknown, and Mrs. Landes enjoyed the support of all the daily papers; so that the upset by which she lost out by a large majority is difficult to explain. Apparently it was due partly to the fact that she was a woman and partly because she chose to give attention to administration rather than to society and politics. It seems that many women would rather vote for a man than a woman. Mrs. Landes is a good loser, and with the excellent record made in office she will undoubtedly be heard from later.

### Easter Returns

Good weather prevailed on Easter day in the coastal section and the church services, which are becoming more elaborate each year, proved to be highly successful. In some cases the minister and choir put on a complete second edition of the morning service in order to accommodate the crowds. A partial report from Portland churches showed over 5,000 new members received since last Easter. Downtown theater meetings were held during Holy Week at Seattle and Portland, Bishop Charles Wesley Burns of San Francisco being the speaker in the latter city. In these cities, Tacoma, and The Dalles, Oregon, sunrise meetings have become well established and draw large numbers of young people. The ministerial association of Boise, Idaho, sponsored a union communion service on Maundy Thursday with a specially adapted ritual and with Bishop Barnwell of the Protestant Episcopal church preaching the sermon. Let Lausanne take note! Great Falls and Billings, two thriving Montana cities, enjoyed for the first time interdenominational three-hour services on Good Friday. The frontier is getting religion and the spirit of unity is more than evident.

### New Jewish Temple

Before these notes are printed Temple Beth Israel, Portland, will have dedicated a magnificent new house of worship, costing well over \$350,000, the most elaborate structure of the sort on the west coast. The dedicatory sermon was preached by Rabbi Jonah B. Wise of New York, who formerly served the congregation. A no-

table feature of the week was the presentation of a good fellowship window from non-Jews. Dr. William W. Youngson, pastor of Rose City Park Methodist church, made the address of presentation. The present rabbi, Dr. Henry J. Berkowitz, came here from Kansas city in January, and is already much in demand as a speaker before clubs and community gatherings. Beth Israel also once enjoyed the notable ministry of Rabbi Stephen S. Wise of New York. When he preached in Portland, J. Whitcomb Brougher at the First Baptist church and Clarence True Wilson at Grace Methodist were only two blocks away. Incidentally the Beth Israel sisterhood sponsored a lecture by Lewis Browne, author of "This Believing World," on April 9. Mr. Browne's parents live in Portland and he spoke in the auditorium of Lincoln high school, from which he had graduated just fourteen years before.

### And So Forth

Rev. Rudolph Ericson, for six years assistant pastor at Plymouth Congregational church, Seattle, has resigned to become associate pastor to Dr. Chauncey J. Hawkins of the First Congregational church, San Francisco. The latter went from Plymouth church a year ago. The farewell service to Mr. Ericson took place at the eleven o'clock hour Sunday morning and was made unique by the presence and participation of representatives from widely varying groups. . . . The Congregational field men of the northwest were in Portland April 20 to make arrangements for the Pacific coast regional council of that denomination, which is to be held here next fall. Dr. Ozora S. Davis, moderator of the national council, is scheduled to address group meetings at Seattle and Portland during the first week of May. . . . Two of the largest churches in Seattle, the First Baptist and First Methodist, are making definite plans for the erection of educational temples in the near future. . . . Eleven Lutheran churches in Seattle carried a large joint advertisement in the dailies for April 14. It proclaimed a definite message "to all those of Lutheran ancestry," and gave the location of the cooperating congregations. . . . The pioneers were indeed a versatile lot. Perhaps they had to be. Mr. Edward Quackenbush, who passed away in Portland this winter at the age of 88, is said to have founded the city's Y. M. C. A., chamber of commerce, philharmonic orchestra, and baseball club! Mr. Quackenbush was treasurer of the Oregon anti-saloon league at the time of his death, and had been an elder in the First Presbyterian church for fifty years. He bequeathed \$35,000 to the city Y. M. C. A. endowment fund.

EDWARD LAIRD MILLS.

council, regarding the proposed consolidation. While Ohio has approximately 50 consolidated churches, leaders of the cooperative movement have felt that progress in the seven years since the principles of comity were formulated is less rapid than the large number of overchurched communities in the state demands. In the belief that this situation was due to the lack of an agreement among denominational executives as to definite steps of procedure to be followed by the Ohio council of churches in local situations, the present conference was called to seek an agreement on procedure. The findings of the conference embody this agreement.

#### God Is a Reality, Asserts Dr. Coffin

Dr. Henry Sloane Coffin, of Union theological seminary, in a sermon preached at Madison Avenue Presbyterian church, New York, took issue with the theory of some psychologists that "God is merely a projection of ourselves," and declared that "countless generations of men doing just this would long ago have realized the fallacy of such a projection. But God is more than a projection. He is a reality corresponding to your projection, but much better than it." Dr. Coffin also opposed the theory that religion is simply "wishful thinking," merely the outcome of man's desires; he held that "God is the one who makes our wishes come true."

#### Dr. J. H. Hopkins Will Remain in Chicago

Rev. John Henry Hopkins recently handed in his resignation at the Church of the Redeemer, Chicago, but has been prevailed upon to remain with the church another year. He has served in this field for 17 years.

#### Boston Church Secures Scotch Preacher Until Summer

Central Congregational church, Boston, has secured as its preacher for the ensuing Sundays, until the beginning of summer, Rev. Peter A. Dunn, of Greenside parish church, Edinburgh, Scotland.

#### Johns Hopkins Y Building to Serve as Student Center

A campaign for the raising of \$225,000 is about completed at Johns Hopkins university, this fund to be used in the erection of a Y building to serve as a student center on the Hopkins campus. The trustees are furnishing the campus site, and will provide the upkeep of the building.

#### Suggest New Name for Presbyterian Church, South

Nashville presbytery has overruled the general assembly of the Presbyterian church, south, to meet in Atlanta, Ga., this month to change the official name of the denomination to "The Church of Jesus Christ Presbyterian in U. S."

#### Mrs. C. K. Roys Leaves Mission Employ to Act as College Dean

Mrs. Charles K. Roys, executive secretary of the board of foreign missions of the Presbyterian church in the U. S. A., has been elected dean of Wells college, Aurora-on-Cayuga, N. Y. When Mrs. Roys was elected to the executive-secre-

taryship, three years ago, she was the first woman to carry administrative responsibility on the foreign field on behalf of the Presbyterian church. The board has now accepted her resignation. Mrs. Roys recently returned from a nine months' tour of investigation of missionary and educational activities in the far and near East. She will continue her extensive work as speaker and forum leader on international questions.

#### Congregationalists, Beg Pardon!

Rev. Ernest Bourner Allen, of Pilgrim Congregational church, Oak Park, Ill.,

corrects a statement made in a recent report of the new Christian Herald church census—the statement that the Congregationalists show "no gain." This is inaccurate, writes Dr. Allen, as the Herald report indicated simply that no report had been received from the Congregationalists, and would not be available until this month.

#### Changes in American Bible Society Leadership

The American Bible society announces important changes in its secretarial leadership. Rev. William I. Haven, who has been one of its general secretaries

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Last summer two parties of American students and intellectual workers, men and women, toured Russia through the instrumentality of the National Student Federation

of America and the Open Road. The same organizations are again sending a few groups. Each will comprise eight members under the leadership of an informed American, and will be accompanied in Russia by a Russian interpreter.

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into many of the Indian languages of the Americas are yet to be made and fresh translations and revisions are always in process in languages of many other countries which the society serves. Dr.

## Special Correspondence from Pittsburgh

Pittsburgh, Pa., April 28.

THE SUGGESTION in the Pittsburgh daily papers that Rev. George W. Shelton, pastor of Second Presbyterian church, might leave Pittsburgh for another field drew together a notable testi-

monial meeting for Dr. Shelton, Sunday evening, March 25. The

church was crowded to overflowing with chairs in the aisles and many standing more than two hours. The program of speakers included Rev. W. I. Wishart, president federal council of churches and pastor Eighth United Presbyterian church; Rev. James A. Kelso, president Western theological seminary; Rabbi Benjamin A. Lichter, B'nai Israel synagogue; Colonel Joseph Atkinson, Salvation army; Rev. Father James R. Cox, Old St. Patrick's Catholic church, and Rev. Sala J. Leland, Methodist Protestant church. There were many spontaneous addresses from the floor. A. S. Moorhead, chairman of the board of trustees of Second church, presided. The committee promoting the meeting was composed of outstanding Pittsburgh laymen and ministers representing all denominations, among them being Rev. C. Wallace Petty, pastor First Baptist church; Rev. John R. Ewers, pastor East End Christian church; Rev. Alonzo J. Turkle, pastor Trinity Lutheran church; Rev. Stuart N. Hutchinson, pastor East Liberty Presbyterian church, and Rev. S. W. Corcoran, superintendent Methodist Episcopal union. Senator Morris Einstein, a prominent Jewish political leader of the state, voiced the sentiment of the meeting in saying that "Dr. Shelton must not think of leaving Pittsburgh as it would be a calamity to the whole city." Resolutions were adopted endorsing Dr. Shelton's ministry, petitioning him to remain as pastor of Second church and pledging him continued loyalty and support. In reply to the resolution Dr. Shelton said that if he followed his head he might go to another field but he would follow his heart and remain with Second church. Dr. Shelton has been at Second church almost 18 years.

### The Minister and Outside Interests

Since I am going up to Auburn seminary May 9 to address the students and perhaps 50 outside ministers upon this theme, its importance impresses me. Several of our local preachers are very active in trying to ameliorate conditions in the coal situation. Others of us are not dealing directly with either the operators or the miners or both. Again mass meetings are being held in two strategic churches demanding that our police become more active in cleaning up vicious resorts where drink is sold. Just how far should the minister step outside his regular duties to deal with industry, politics and reform?

It is a very nice question. If he preaches the gospel only, men will say that he is a coward and that he ought to roll up his sleeves and get out and clean up immoral situations first hand. They say that he will find himself handicapped by evil unless he goes right after bad conditions. That may be. I used to be all for this business of going after things and cleaning them up; I helped to elect a mayor in another city and was sorry for it afterward. Now I find myself rebelling at committee meetings, vice-reports, ministerial resolutions and flaming mass meetings. What comes of it all? Dr. Merrill of New York says that it is not the business of the minister to tell his business men how to run their businesses. I agree. It is the business of the minister not only by preaching, but by his friendships and by his personal contacts, to develop the men who sit in his pews into genuine, hearty Christians. One man in such a church went out to his coal miners and said: "You deserve higher wages, I will raise your wages here and now." Another man in such a church called his workmen together in his factory and said: "We are going to make this factory a democracy; from now on you all share in the responsibility and in the profits." Another man in such a church who had 250 people working under him in a great department store, began the day by reading his Bible and praying alone in his own study. He had the Christian point of view always. I know that there are two sides to this question. Business men who attend church have sense enough to go out and run their business as Christians without the minister interfering with the technique. Many of the most spiritual and influential ministers I know never deal directly with politics, industry or reform. The minister's work is to connect his men and women with God; if that is done properly, these people then have both the knowledge and the power to do the right thing. "But you have to apply your spirituality," shouted a social worker at me recently. I agree that the power must be applied, and I am trying to say that Christian laymen will apply it. Must the preacher do everything? Parents teach their children to do things for themselves. I may not say this at Auburn, but I feel like that today.

### We Are Proud of Bishop McConnell

Our city is immensely proud of Bishop Francis J. McConnell, who is now in Jerusalem. "Time" recently reported him as saying there that America is pagan in some things, such as militarism and materialism and that we dare not be complacent. The bishop always reminds us that we must "love God with our mind." There is some talk that he will be transferred to New York city, but we sincerely hope not.

JOHN R. EWERS.

Haven will continue supervision of some of the foreign agencies of the society. Rev. Eric M. North, associate secretary, by recent action of the board of managers, became a general secretary May 1. He will be concerned largely with the society's work in the distribution of the scriptures at home and abroad. The society also announces the election of Rev. George W. Brown, pastor for several years of the Presbyterian church of Ben Avon, Pa., as a general secretary. Mr. Brown succeeds the late Dr. Arthur C. Ryan.

#### Reformed Church in America to Celebrate Anniversary

Next year the Reformed Church in America will celebrate its 300th anniversary. This church, otherwise called the Dutch Reformed church, is a lineal descendant of the Church of Holland. The Reformed church is the oldest body governed by presbyters in the western hemisphere.

#### Religious Cooperation At Ladd, Ill.

Ladd, Ill., has but two churches, the Catholic and the protestant, the latter being a federated church uniting all protestants into one strong Christian body. The village board passed a resolution late in March, asking all business houses to close from 2:30 to 3:30 on Good Friday, and urged "all citizens to attend services at their respective churches."

#### Dr. Grenfell to Spend Autumn in Ireland

Sir Wilfred Grenfell, of Labrador, will arrive in Ireland late in September of this year, and will lecture there, until shortly before Christmas, on his 35 years' work in Labrador.

#### Columbus, O., Minister, to Tour British Isles

Rev. George F. Barber, of Glenwood Methodist church, Columbus, O., has been granted by his church a three months' leave of absence which he will spend in a tour of the British Isles.

#### Conferences on Religious Work in Colleges

July 17-20 is the date set for conferences on religious and personnel work in colleges, at the University of Chicago. These conferences are to be held in connection with the annual conferences of administrative officers, and will be led by Henry P. Van Dusen, associate general secretary of the National Student Y. M. C. A. movement; Robert E. Rienow, dean of men, University of Iowa; J. A. Park, student counselor, Ohio State university, and R. H. Edwards, of Cornell university united religious work.

#### South Australia Discusses Bible in Schools

In South Australia there has been strenuous discussion pro and con concerning Bible reading and religious instruction in the public schools. A bill giving the public school teachers the authority to instruct in biblical matters throughout that state, has been rejected after long debate by the parliament. More than half a century ago, when South Australia was young, state aid was given for the erection of churches and the maintenance of min-

isters of religion. On the theory that this was not true to the principle of separation of church and state, the practice was abolished in 1851.

#### Chattanooga Entertains Southern Baptist Meet

The Southern Baptists will hold their convention this year at Chattanooga, Tenn. The meetings will begin May 15.

#### A New Honor for Dr. Nathan Soderblom

Dr. Nathan Soderblom, archbishop of Sweden, has been elected president of the American foundation of Sweden, succeeding the late Dr. Svante Arrhenius.

#### Archeologists Unearth Temple 3500 Years Old

The joint expedition of the American school of oriental research at Bagdad and Harvard university has unearthed at Yargon Tepa, near Kirkuk, Irak, in Mesopotamia, an enormous temple believed by Dr. Edward Chiera, head of the expedition, to have been buried for 3500 years. Eighty-four large rooms of the temple have already been excavated, yielding among other things more than 1200 tablets.

#### Zionists in Washington Meeting Demand Reform of Organization

With charges of mismanagement and extravagance against the administration of the Zionist organization of America, 150 men and women from American cities, meeting in Washington recently, demand a change of regime at the convention soon to be held. Prof. Felix Frankfurter, who headed the committee advocating changes, said that "the conviction has become deep and widespread that no virile Zionist movement can exist in America and no adequate economic progress can be made in Palestine without an American Zionist administration which is true to the spiritual ends of the movement and qualified by character, experience and a possession of

public confidence to achieve the upbuilding of Palestine. With all due allowance for the practical difficulties of statesmanship and the special difficulties inherent in the task committed to the administration of the American Zionist organization, truth compels the registration of the fact that the present administration has brought the Zionist organization of America to a condition of disorganization both moral and material. Those who have had the guidance of affairs during the past seven years have dissipated the spiritual resources of the movement. They have not enlisted the Jewish youth of America into Zionism, and they have alienated the confidence of the Jewish women." "Most serious of all," Professor Frankfurter concluded, "has been the failure of this administration to utilize the resources for the economic upbuilding of Palestine, which are available among the Jews of

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America, for without the utilization of these resources the economic development of Palestine has been and will continue to be seriously retarded."

#### Leaders of Thought Express Themselves on Immortality

In a recent issue of its magazine section, the New York Times featured a symposium of 19 leading thinkers of America on the subject of immortality. Ten of the participants were ministers, and of course all affirmed their belief in the doctrine. Of the ten others, four announced themselves as agnostic: John Dewey, David Starr Jordan, W. E. B. DuBois and Upton Sinclair. The following affirm their belief: Robert A. Millikan, Frank P. Walsh, Charles F. Thwing, Clarence C. Little, Mary E. Woolley and Sherwood Eddy. Only Clarence Darrow, criminal lawyer of Chicago, positively denies immortality.

#### Missouri Wesleyan to Merge With Baker

Announcement is made of the merging of the work of Missouri Wesleyan college at Cameron, Mo., representing Missouri conference, with Baker university at Baldwin, Kan., representing the Kansas conference.

#### Presbyterian Missions Protest Chinese Seizures

A cable from Shanghai reports that a strong protest against continued occupa-

tion of foreign mission properties by nationalist troops in various areas, particularly in the northern Kiang-Su province,

has been made by a committee of three members of the northern Kiang-Su mission of the American Presbyterian mis-

## Special Correspondence from Virginia

Richmond, Va., April 26.

THE CAUSE of the Leper mission work has been presented in numerous Richmond churches of all denominations during the past two weeks by Clyde C. Coulter, field secretary. Mr. Coulter is himself a layman of the

#### Missions to Presbyterian church who is enthusiastically interested in the efforts of the American mission to lepers

We are apt to think of leprosy as having passed from the world along with crucifixions, scourging and other biblical expressions, but this dreaded disease has made its appearance in 32 of our American states within the past two decades and there are now 103 leper colonies scattered throughout the world, mostly in the orient, with 20,000 patients. It is estimated that there are between two and three million persons now living who are thus afflicted. The work is entirely interdenominational and twelve different churches participate in it in this country, while in England 21 Christian bodies support it. It is a startling fact that this ancient plague, so often mentioned in the Bible, and referred to by our Lord, should now be a means of drawing together his followers and concentrating their efforts. By the observance of modern precautionary methods, ministrations to these poor people is no longer attended with the danger of contagion that formerly existed.

#### Moravian Services Attract Throng

An event that looms larger each year upon the religious horizon of this part of the world is the Moravian Easter sunrise service celebrated annually in Winston-Salem, N. C. This year, it was estimated that literally thousands of persons witnessed and participated in this impressive celebration, crowding the streets of this ancient town with thousands of automobiles from all parts of the country. Although this service has been celebrated ever since 1772, when it was first instituted, it is only within comparatively recent years that it has created such widespread attention, and the development of the highways has made it possible for so many to attend. One of the chief sources of attraction is the United Moravian band consisting of 300 members of which B. J. Pfohl has been the director for the past 39 years. This band is divided into four sections which play antiphonally throughout the resurrection liturgical service. Promptly at 5:15 A. M., Bishop Edward Rondthaler, who is now 86 years old, stepped out upon the steps of the old brick Moravian church and for the fifty-second time began the ancient litany with the words, "The Lord is risen," to which came the response from the assembled crowds, "He is risen indeed." Gradually, the great concourse moves to the cemetery repeating the service, and with the band participating as they go. The ceremony concludes at the graves which are arranged according to sex and age without

regard to families, and over each of which is a flat tombstone. These stones are carefully cleaned the day before and covered with flowers so that the concluding scene occurs with the sky as a mighty dome for a ceiling and the floor literally a carpet of flowers. This earnest Christian church of the Moravians was founded in 1415 by the martyred reformer, John Huss, and its first settlers in this country founded Bethlehem, Pa. They have always been known for their missionary and educational zeal. A monument to the latter is Salem college for women where more than a century ago Sarah Childress was educated. She afterwards became Mrs. James K. Polk and was the only woman in history who acted as the official private secretary of her husband while he was President of the United States.

#### Colored Methodists In Conference

The fifty-seventh annual session of the Washington and Philadelphia conference of the Colored Methodist church recently met in Richmond with many leaders of that denomination from all parts of the country in attendance. Some excellent addresses were delivered on various phases of the church's work. The religious life of our colored citizens is of a deep and practical character. There is situated in this city the headquarters of the Independent Order of St. Luke, a large fraternal insurance organization occupying a handsome modern building of its own with a large clerical staff. It is the regular practice of this corporation to assemble its force of clerks every morning for a brief devotional religious service at 8:50 A. M. before the regular day's work begins. The Negroes always take an active and efficient part in such civic activities as the community fund drive, and the best of interrelations are maintained.

#### Catholics Seek Funds For College

The Benedictine college (Roman Catholic) has for many years filled a valuable place in the educational field in this community, offering an excellent preparatory school course to boys of all denominations. At present, a drive is in progress to raise \$100,000 to build a church on the plot owned by the Benedictine priory.

#### Baptist Church Clears Indebtedness

An impressive and inspiring "Bond Burning" service was held in the Tabernacle Baptist church when the last evidences of indebtedness were destroyed, having been paid in full. This congregation has built and paid for their new church building at a cost of \$130,000 within the past eight years, and during this period its membership has jumped from 800 to more than 2,100. Dr. R. Aubrey Williams, the pastor, is immensely popular, both with his own congregation and throughout the city.

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tion. The missionaries assert that of the 56 buildings in seven stations belonging to the mission 54 are occupied either by troops or "military agencies" of the Nanking government. They complain that the occupation of mission property is greatly hindering their work, especially that in hospitals.

#### Anti-militarist Ministers to Meet in Amsterdam

In August, 1926, was founded at Geneva, Switzerland, the "international committee of anti-militarist clergymen" (I. C. A. C.) by some ministers from Holland, Germany, Switzerland and America. On the committee, among others, are Rev. Frederick L. Libby, of Washington, D. C., and Bishop Paul Jones, of New York city. Plans are being made for an international congress of anti-militarist clergymen to be held at Amsterdam, Aug. 13-15 of this year. Those who wish to participate in the congress are asked to register themselves as soon as convenient, writing the secretary, Rev. J. B. Th. Hugenholtz, Ammerstol, Holland. Bishop Jones suggests that among the American ministers who will be traveling in Europe this summer there will no doubt be many who could arrange to attend the congress, not only as a pleasure but also as a duty, in behalf of American sentiment against war.

#### Editor May Guide Party Through Holy Land

One of the editors of The Christian Century with wide experience in foreign travel is considering the advisability of conducting a party through parts of Europe, Africa, and the Holy Land during the summer of 1929. The tour, if arranged, will have as its object the securing of an intelligent appreciation of the countries out of which the gospel rose and in which it won its first victories, together with a study of contemporary conditions in those lands. The party, if it is formed, will be carefully selected from those capable of appreciating its purposes and entering intelligently into its program. While no itinerary has as yet been arranged, it is expected that, by leaving New York late in June, it will be possible to cover the desired ground and return to the United States by the first of September. If there are readers of The Christian Century who might be interested in joining such a party, they are invited to write to the business office of The Christian Century, which will see that their letters are brought to the attention of the editor who is contemplating this tour.

#### Dr. Harris Kirk to Summer in England

Rev. Harris E. Kirk, of Baltimore, will spend two months in England again this summer.

#### Dr. Arthur W. Slaten Wants a "Mother India" for America

According to Rev. Arthur Wakefield Slaten, of West Side Unitarian church, New York, a book about the United States, preferably written by a foreigner and showing up the evils of our national life as Katherine Mayo showed up the evils of modern Indian civilization would be an excellent thing for America. He suggested this idea in a recent sermon and

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The Appearance of this "American translation" is an event in the history of the Bible. Dr. Smith was assisted by Theophile J. Meek, Alex R. Gordon and Leroy Waterman. Moffatt's great work is now matched by this superb reinterpretation of the messages of priests and prophets by the light of exact translation (Cloth \$7.50, Leather \$10.00)

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stated that such a book should deal with the slums, coal mining districts, graft, neglect of national parks and similar evils. He suggests "Uncle Sam" as a fitting title.

#### Dr. W. T. Ellis Honored by Swarthmore Bible Class

Dr. William T. Ellis, of Swarthmore, Pa., gave his binoculars to the King of Arabia when he met him at Mecca two years ago. At a testimonial dinner given Dr. Ellis, recently, by 100 men of the Bible class of the Swarthmore Presbyterian church, another pair was presented to their honored townsman; also a traveling bag. Dr. John H. Finley, of the New York Times, sent an address to be read at the dinner.

#### Lutheran Leaders to Meet in Chicago

Five hundred inner mission workers and executives, representing many of the 350 inner mission institutions maintained by the Lutheran church in the U. S. and Canada, are expected to attend the seventh annual national Lutheran inner mission conference at the Hotel Sherman, Chicago, May 17-22. At a banquet for all delegates the chief speaker will be Miss Jane Addams. Outstanding matters of social and family welfare on the program are, an address by the Rev. Dr. F. K. Fretz of Easton, Pa., on "Repairing Broken Homes—Inner Mission Viewpoint on Marriage Failures." Dr. Fretz is chairman of the moral and social welfare committee of the United Lutheran church in America which has in preparation a "deliverance" on the

subject of divorce and remarriage, which is to be presented to the biennial convention of that body next October. Mr. Harry Hill, chief probation officer of the Chicago juvenile court, will speak on "Helping the So-Called Problem Boy"; Dr. E. F. Bachman, director of the Mary J. Drexel Motherhouse of deaconesses, Philadelphia, will discuss the relationship of the church to the work of hospitalization; and Mr. Edgar T. Cutter, superintendent of the central division of the associated press, will present a discussion of "The Relationship of the Newspapers to Social Welfare Institutions." Other speakers, also, will discuss topics of wide general interest.

#### Chicago Seminary Announces Summer Session

The dates of the two summer terms of the Chicago theological seminary are: first term, June 18-July 25; second term, July 26-August 31. Courses of study will be given in the Bible, church history, Christian theology, social ethics, public speaking, church music, worship, religious education, biographies, drama, preaching and pastoral work, and church business administration.

#### Million and a Half Trees Aid in Renewing Palestine

During the regime of the Turks in Palestine nothing was done by that government towards the afforestation of the country. Many thousands of trees were uprooted by the Turks, and orchards laid waste. Since the inception of the British

government in the Holy Land, both the government and the Zionist organizations have planted over a million and a half trees and so successfully checked the sturdy encroachment of the sand dunes upon cultivated lands. Recently a new forest, called Balfour forest, has been planted in the valley of Jezreel.

#### Johns Hopkins Professor Reads His Bible

One of America's leading medical men, Dr. Howard A. Kelley of Johns Hopkins university, testifies: "I found long since that if I allowed the pressure of professional and worldly engagements to fill in every moment between rising and going to bed, the spirit would surely starve. So I have made a rule which I have since stuck to in spite of many temptations, not to read or study anything but my Bible after the evening meal, and never to read any other book but the Bible on the Lord's day."

#### Methodists May Be Recognized in Hungary

Reports from Budapest indicate that the Hungarian government has been favorably considering a petition asking that the Methodist church be officially recognized in Hungary. It is said that recognition will be accorded in the near future. Heretofore, Hungarian Methodists have been looked upon and treated as an unimportant sect of fanatics. This changed attitude is thought to be partly due to the fact that the Methodists in Austria recently built a beautiful church in Vienna.

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## Creation by Evolution: By 25 Scientists

The editor of this work, Frances Mason—a thorough science scholar—is fortunate in having secured these chapters on the great themes of modern science. J. Arthur Thompson and David Starr Jordan and Julian S. Huxley are here; R. S. Lull, C. Lloyd Morgan, Sir Arthur Shipley—every writer is a scientist of high authority. Some of the chapters: "The Record of the Rocks," "The Story Told by Fossil Plants," "The Evolution of Birds," "Cumulative Evidence for Evolution." This book does for science what "The Story of Philosophy" does for philosophy. We predict this will be the big book of the year in its field. (\$5)

## Beliefs That Matter: By William Adams Brown

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